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S. H. 1829  
A

# CHRISTIAN PEACE-OFFERING;

BEING AN ENDEAVOUR

TO ABATE THE ASPERITIES

OF

THE CONTROVERSY

BETWEEN THE

ROMAN AND ENGLISH CATHOLIC CHURCHES.



---

BY THE HONOURABLE

ARTHUR PHILIP PERCEVAL, B.C.L.

CHAPLAIN IN ORDINARY TO HIS MAJESTY,  
RECTOR OF EAST HORSLEY,

AND LATE FELLOW OF ALL SOULS COLLEGE, OXFORD.

---

"Blessed are the *peace-makers*; for they shall be called the children of God."—MATT. v. 9.

"Holy Father, keep through thine own name those whom thou hast given me, that they may be *one*."—JOHN xvii. 11.

"Now abideth faith, hope, charity, these three; but the greatest of these is *charity*."—1 COR. xiii. 13.

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TO  
ALL WHO HOLD THE TRUE FAITH OF OUR  
LORD JESUS CHRIST,  
AND  
OF THE EVER-BLESSED TRINITY,  
IN SINCERITY,  
MEMBERS OF THE TRUE CATHOLIC AND APOSTOLIC CHURCH,  
*THIS FEEBLE BUT SINCERE ENDEAVOUR*  
TO  
PROMOTE CHRISTIAN HARMONY AND PEACE AMONG THEM,  
IS AFFECTIONATELY INSCRIBED,  
BY  
ONE OF THEIR BRETHREN.



## PREFACE.

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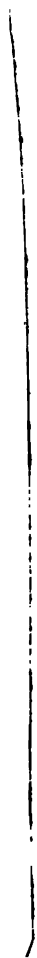
NONE can be more fully aware than the Author of this Treatise is himself, how far beyond his strength is the office he has here endeavoured to fulfil; and if any intimation had been given from any other quarter of an intention of pursuing the object proposed in it, gladly would he have resigned the task to other and abler hands, who might have brought learning and eloquence to assist a plain statement of the truth.

But since no such intimation was given, and the times pressingly demanded that the attempt should be made from some quarter, he thought it better that it should be even thus feebly undertaken than not at all, in the hope that, perchance, it may excite the attention, and awaken the exertions of those who are more competent to promote so desirable an end.

EAST HORSLEY,

*March, 1829.*





	PAGE
Sect. XV. On the Infallibility of the Church of Rome	104
XVI. —the Doctrine condemned by the XXXIst	
Article of the Church of England . . . .	110
XVII. —the Supremacy of the Pope . . . . .	115
Conclusion . . . . .	117
Notes . . . . .	165

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#### ERRATA.

Page	14	line 9 from the bottom, <i>for</i> "is" <i>read</i> "was"
	19	— 5 <i>for</i> "Sanctorio" <i>read</i> "Sanctovio"
	33	— 4 from the bottom, <i>for</i> "estranged, but venerated," <i>read</i> "venerated, but estranged"
	61	— 3 from the bottom, <i>for</i> "can only be secured, as far as we know," <i>read</i> "according to the Bible can only be secured"
	154	— 14, <i>for</i> "removed" <i>read</i> "shewn not necessarily to relate to her"

## CHRISTIAN PEACE-OFFERING.

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### INTRODUCTORY.

So scantily has the Christian world adopted dispositions answerable to its name, that he who, moved by our Lord's blessing upon "the peace-makers," shall endeavour to discharge that office, must be fain to look for his reward in another life; and content himself during this with the secret approval of his God, and the testimony of a good conscience; since it is very improbable that he will receive any return in kind for his labour of love from them for whom he undertakes it; obloquy, misrepresentation, and reproach, being more likely to be his portion at their hands.

This ungracious return for the kind offices of charity, or rather, this thankless rejection of them, is shewn by men on almost all occasions. Even in every-day affairs and matters of trivial and transient



interest, when they have become the ground of quarrel between neighbours, if a common friend be requested by both parties to act as mediator between them, it generally happens, if he keep a straight course, that he not only fails of producing the reconciliation, but lessens the affection of both his former friends. Hence, it is to be expected that, in religious differences, in which, if at all, men's feelings are wont to be so keenly excited, and their passions so fiercely engaged, as almost to preclude the hope of any thing like an impartial examination of the matter of difference, this same dislike of mediation, and unfavourable appreciation of the office and person of a peace-maker, will be still more strongly shewn. It is, therefore, with a mind open to the ungraciousness of the office, and thanklessness of the labour of a peace-maker, that the writer of the following pages has undertaken the endeavour, as it is expressed in the title-page, of abating the asperities of the controversy between the churches of Rome and England.

But a Christian needs no other inducement to perform any task than the promise of his Lord's acceptance of it; and he would be little worthy of that honoured name, who, for the sake of any worldly considerations, should be deterred from doing what

lay in him to promote the welfare of his Master's house, and to further the accomplishment of that Master's beautiful wish and prayer for all his disciples, "that they may be one."

It may indeed perhaps be said, that although the object professed be undeniably good, and according to the truest and purest spirit of Christianity, yet the time for prosecuting it is ill chosen; inasmuch as, in addition to the general acrimony which embitters all religious controversy, accidental circumstances and violent men have inflamed the two sides, between whom it is sought to mediate, into such virulence of party-spirit that all reason is well-nigh lost sight of; so that moderation in favour of one's own side is counted for treachery, and impartiality voted to be open hostility; and unless a man will go to the utmost extreme of the bitter and implacable feelings which the leaders of his party exhibit, he is meanly thought of as a favourer of the other side. In answer to this it may be observed, that the more violent and outrageous the two parties or their lay leaders may be, the more incumbent is it upon the ministers of religion on each side, instead of swimming with the current of men's uncharitable and hostile feelings, or attempting to impel and increase their force by

aggravating speeches and mutual recrimination—as some unhappily have done, and others are called upon to do, or abused for not doing—to step forward in their true character of ambassadors of the Prince of Peace; and, through evil report and good report, to endeavour to stem that current, and allay its violence, and try if it be not possible so to calm the several torrents, and to remove the obstructions which part them, that they may at length unite and expand together in one tranquil sea of universal love and Christian charity.

Such will hereafter be the condition of all those, of whatever party, who shall in the next life be found worthy to receive an inheritance in the kingdom all Christians aspire to; where, we are very sure, “all bitterness, and wrath, and anger, and clamour, and evil-speaking,” will find no place. Therefore it behoves all who are in earnest about obtaining that kingdom, to remove far from them, in this present life, all those things which cannot obtain admittance there, and will only hinder the entrance of such as indulge in them; and to cultivate to the very utmost that truth will admit of, “the things which make for” that “peace,” which must be begun in this life, by such, at least, as are anxious to partake of it in the next.

For promoting so desirable an end, perhaps no likelier method can be named than the making (if such a thing be possible) a fair and dispassionate inquiry into the principal points of difference between the two Churches : not in the spirit of partizanship on either side,—which must preclude all hope of reconciliation; still less, in the spirit of indifference to the truth; but with the humility and charity which catholic Christianity requires. And in so doing we should practise the rule of humility which St. Paul has given, “ in lowliness of mind, let each esteem other better than themselves;” and, therefore, be anxious to observe, and willing to acknowledge, all points, if any such there be, in which our opponents excel us; while, with regard to ourselves, we should be also ready to acknowledge our own defects and weak points, when they can be shewn to exist, according to that rule of our blessed Founder concerning the mote in our brother’s eye and the beam in our own. These are the rules which have been left by the Spirit of God for the guidance of individuals: and as nations and churches are but aggregates of individuals, if things were as they should be, it is very certain that these rules should be for *their* guidance also. If it be objected that, although, to be sure, provided our opponents would

agree to act on the same rules, it would certainly be right to follow them, yet that to do it ourselves, without being sure of a return, would be playing our adversary's game, and merely harm our own cause; let it be replied, in the first place, that the rules of the Gospel are not conditional, but absolute and imperative. It is not said that we are to cast out the beam out of our own eye, *if* our brother will agree to do the same by his; nor that we are to esteem others better than ourselves, *if* they will agree to esteem us so; but the commandment is positive, and we are to perform it at all events, *leaving the issue to God*. Let it be further observed, that such an objection argues a want of faith in God, as though He could not, or would not, protect those who, without niggardly consideration of their own interest, are willing to do what he appoints: while, to act according to the rules above mentioned, though it savour little of the wisdom of this world, is in strict accordance with that "wisdom which descendeth from above," whereby we know that "the Most High ruleth in the kingdom of men," and that "all things work together for good to them" that obey him; and that therefore it is impossible, that any prejudice can arise to the real interests of any person, church, or nation,



from their being willing to conduct themselves, even towards their enemies, (if the Roman Catholics are to be accounted such,) by the strictest rules of Christianity. Moreover, to act according to the spirit of the supposed objection, would be to shut the door for ever to all hopes of a reconciliation: an end which few or none, will dare to affirm they wish for, provided a reconciliation be practicable.

If, then, the first step must be taken by one of the two parties, by which can it most properly be taken? Surely by that which has such ample reason for believing itself in the right; and which therefore can more easily afford (if the expression be allowed) to make the first attempt: and her attempt is the more likely to be attended with a favourable result; since, for the injured party (and such the Church of England has reason to consider herself) to shew such kindness in feeling, in word, and deed, toward the other, is the truest and most Christian method, according to the holy Gospel, to shame the other out of her unkindness, and so to "overcome evil with good."

The plan intended to be adopted in the following pages, is to make a fair and impartial examination (so far as an examination by one whose mind is made up on the subject can be impartial) of what

the Church of England considers herself justified in esteeming the errors of the Church of Rome : not for the purpose of making them out to be more numerous, or more heinous than they really are—a purpose as contrary to the truth as it is to the charity of religion, which however the partizan writers on the Protestant side seem too often to propose to themselves,—but, on the contrary, for the purpose of looking at them in the most favourable light that truth will permit; and considering, whether what can fairly be advanced in their favour, is or is not sufficient, to justify a pious and enlightened Christian, who has been educated in that Church, in conscientiously maintaining them; and therefore sufficient to prevent them from being, though errors, prejudicial to the salvation of such a person. A few of the powerful and convincing reasons which weigh with the Church of England to consider them as errors, will at the same time be briefly mentioned: briefly, because this work is not intended to prove the Roman Catholics to be in the wrong, a point on which the members of the Church of England, for whom it is chiefly designed, need not to be convinced, or, if they need, may draw their conviction from the works of abler pens; but it is written with the hope of shewing, that though their Church be in error, her errors are

not necessarily prejudicial to the salvation of her members; and that therefore they who maintain them are not to be shunned, as is too much the prevailing feeling, like walking plagues, but are to be considered as our brethren, the sons of our elder sister in Christ, though she be in error; and that we are not only warranted, but also bound, for the love of Christ, and for the sake of his Church, to offer them the right hand of fellowship, in the hope of their accepting it; or to accept it ourselves, should they, by the grace of God, be moved to offer it: thus lending our hearty endeavour, like the holy Apostles in the case of the schism in the matter of circumcision, to close up and heal one of the largest and most hurtful wounds which the body of Christ has ever received.



## SECTION I.

### ON TRANSUBSTANTIATION.

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To begin, then, with that which, in the eyes of the generality of the members of the Church of England, (if judgment may be formed from writings, and conversation, and oaths) is the head and front of the offences of their Roman Catholic brethren, the doctrine of transubstantiation; let us examine whether any, and what arguments can be advanced in its defence, either from Scripture or any other quarter, sufficient to satisfy the mind of a conscientious person educated in that belief, and to persuade him to maintain it.

Here let it be considered, what, in the opinion of the Church of England, is the error of the Church of Rome concerning this matter. For it is not that she holds the real presence of Christ in the Sacrament. This not only does the Church of England maintain likewise<sup>1</sup>, as is manifest from her 'Catechism and Eucharistic service, and her daughters of Scotland<sup>2</sup> and America also<sup>3</sup>; but it was supported by the chief of the Continental Reformers, Bucer<sup>4</sup>

and Calvin<sup>4</sup> upholding it, and Luther and Melancthon<sup>6</sup> going beyond it; and indeed is maintained by every branch of the Church of Christ with the exception of the Calvinists who, having departed from the tenets of their founder on this head, have adopted those of Zuinglius. And not only does the whole Catholic Church (using that term in its original application) maintain this belief at the present time, in which case it might be charged with introducing new doctrines; but even the deniers of the real presence are forced to acknowledge, that up to the beginning of the ninth century "*It had been hitherto the unanimous opinion of the Church, that the body and blood of Christ were administered to those who received the Sacrament of the Lord's supper, and that they were consequently present at that holy institution*."<sup>7</sup> But the error of the Church of Rome, in the opinion of that of England, consists in this, that, seeking to be wise above what is written, she has attempted to explain what Christ concealed under a mystery, namely, the manner of his presence: and in doing this, although she has indeed made out a standing miracle, if her account be true, she has destroyed the mystery; and the consequence of her error has been to bring her members at least into the peril of idolatry.

But then, in defence of this error, to the satisfaction of one who, having been brought up in it, will necessarily enter into an examination of its merits with the prejudices of education in its favour, may be urged, 1st, The general reception of this doctrine: since that which has the greater number of voices in its behalf, will at least have the appearance of being right; and it is certain that the Greek<sup>o</sup> and Roman Churches, which both maintain this tenet, outnumber all the rest of Christendom. 2dly, Its antiquity: for that will necessarily have a probability in its favour, which has been for many ages established; as this has been in the Church of Rome: and although it be proved, according to a Protestant's view, beyond all question, that this doctrine, as now maintained in the Church of Rome, was never heard of until Paschasius Radbert broached it in the ninth century, nor was ever adopted as the doctrine of the Church of Rome till the time of Nicholas the First, about 870,—yet, 3dly, The expressions of some of the early and soundest writers of the Church of Christ are such as may well cozen and persuade one, who is a fancier of the doctrine, that they also maintained it. For although they generally use other expressions upon the subject, which tend to shew that they meant no more

than the Church of England at this day holds, namely, Christ's Sacramental presence for spiritual purposes, yet it must be confessed, that some of them at first sight, seem to want these qualifying phrases. Of this it will be sufficient to give for an instance that well-known passage of Justin Martyr (who flourished A.D. 140) in his first Apology, §. 66. where he thus writes " We do not receive it as common bread or common drink (*προμα*): but in like manner as Jesus Christ our Saviour was made flesh by the word of God, and took upon him our flesh and blood, so we have been taught that this food (*τροφην*) for which thanks have been given by prayer in his words, and by which, through change, our blood and flesh are nourished, is the flesh and blood of the incarnate Jesus." If, lastly, to these be added the words of institution, especially as they stand in St. Matthew and St. Mark, which when unexplained give a countenance to the doctrine :— and the passage of St. John vi. (for although it be urged by Protestants that the sentence of our Lord in ver. 63. of that chapter was meant in explanation, and to do away the literal acceptance of ver. 53., yet it may be said against this, that it is certain the explanation was so little understood to do away the literal acceptance, that many of the disciples in con-

sequence "went back and walked no more with him,") there will be in these things arguments and persuasions enough to convince any one, who wishes to be convinced, of the truth of the Roman Catholic doctrine: and although not enough to justify him from a charge of partial view, because all these if weighed impartially will fail of producing such a conviction, yet surely enough to obtain a charitable sentence and feeling for him, from his Christian brethren who may differ in opinion with him; since it thus becomes, in those who have been educated in it, an error of prejudice and judgment, and not of will and intention.

As concerns the charge of idolatry, which on account of their doctrine and practice in this matter, is sometimes, nay frequently, brought against the Romanists by the Protestants, so that an oath abjuring such idolatry is required from the members of both the houses of legislature, it may with truth be affirmed, that to make such an assertion is to beg the matter in question. For if Christ be in that Sacrament in the manner in which the Romanists affirm, that is, substantially and not sacramentally, corporally and not mystically, which they believe, being conscientiously persuaded that his words oblige them to that belief; then is it no ido-

latry to worship<sup>t</sup> him in the Sacrament. For it is certain, that let God assume what form he please, if we have his scripture warrant to assure us of his having done so, (which they affirm and believe that they have) he is to be worshipped in or under that form. If this be not so, and it be said that it must still be idolatry, for that it is worshipping a piece of bread; then will it be hard to say how the Apostles and disciples of our Lord, who worshipped him in the form of a man, can be excused from the same charge. For it may be said, that this was idolatry, as it was worshipping a human being; but this was not what they did; for it was not the man they worshipped, but the God united to the man and in his form. So neither do the Romanists worship the bread, since in their fanciful theory they imagine that it no longer exists, but the incarnate God whom they believe to be corporally present in, or under, the shape and accidents of bread.

Therefore whether or no this be idolatry, must depend upon the sense in which our Lord used his words; (and this, as it has been matter of dispute in the Church of Christ for a thousand years, it will be safest to leave to his decision hereafter;) at all events however, it is not in them idolatry of intention, nor



can we be warranted in truth or charity in condemning them as guilty of idolatry.

But the writer is not concerned to undertake a defence of a doctrine, which he believes to be erroneous, further than to shew that there are reasons and arguments, some of them from Scripture itself, to be advanced in its behalf, sufficient in his opinion conscientiously to confirm one who examines it with the natural prejudices of education in its favour: and, therefore, sufficient to acquit him, as far as this point, of the charge of apostacy from Christ, and to save him from the guilt of idolatry.

Having, it is hoped, shewn this; let some of the weighty arguments which influence the Church of England to withhold her assent to the doctrine, and to pronounce it erroneous, be briefly considered. Here, with regard to an argument, of which too inconsiderate a use has been made, namely, that the thing is impossible, and contrary to reason and sense, it is to be observed, that the force of this argument depends entirely on the determination of the question, whether or no Christ meant his words to be understood in the sense in which the Romanists receive them: for if he did, then reason must bow to revelation, and sense give place to faith.

But if it cannot, as we affirm, and many on their side admit, be proved that he necessarily did so, and his words may be otherwise explained, then are we not only warranted, but bound to understand them, in such a way as that they shall not contradict the verdict of the two instruments he has himself given us, and has himself appealed to, for judging of the truth of his doctrines. Not therefore to dwell upon this at present, let it be remarked—

1st. Concerning the argument from idolatry, that although the Church of England is not warranted, considering all the circumstances of the case, and the arguments on the matter, to condemn the Church of Rome as idolatrous on account of it, yet she may, both in charity and truth, affirm, nor can it be denied, that the Church of Rome brings her members, by this doctrine, at least within peril of idolatry. For if her interpretation of our Lord's words is wrong—and the most she can adduce in behalf of it only amounts to a probability, it matters not how great, so long as it is not positive proof, that she is right—if it be wrong; and our Lord be not substantially and miraculously in the bread, but only sacramentally and mystically, to all spiritual purposes and effects and benefits; then is the adoration of the Host actual idolatry; and although it be not intentionally



so with the Romanists, because they have what they deem a scriptural belief, authorizing and obliging them to that adoration; wherefore it is to be hoped that, if they are mistaken, still the want of the intention will save them harmless, both from the sin, and from its penalty; yet it will still be actual and positive idolatry. Considering therefore the greatness of this sin, the Church of England has acted with a mother's caution in withholding her assent from a doctrine, the practice consequent whereupon would bring her sons within peril of that sin; withholding it at least, till such time as she or they can be convinced, that the words of the institution, and the other passages of Scripture relating to it, not only may *possibly* bear such a construction as the Romanists put upon them—for that is not enough, and a mere possibility or probability of being right is not a sufficient warrant in prudence for a man to place himself within hazard of so great a sin—but that they do certainly and of necessity bear it. Now,

2dly. By the candid confession of a great many, even of their own side, the doctrine of transubstantiation cannot be proved to be a necessary inference from Scripture alone. They who have made this acknowledgment are not persons of doubtful attach-

ment to the Church of Rome, nor yet so insignificant or ignorant, that their testimony should have no weight; but they rank among her highest dignitaries, her most devoted adherents, her most learned and eminent men: Cajetan <sup>10</sup>, Cardinal de Sanctorio; Fisher <sup>11</sup>, Cardinal of Rochester; J. de Aliaco <sup>12</sup>, Cardinal of Cambray: the famous schoolmen, Johannes Duns Scotus <sup>13</sup>, and Gabriel Biel <sup>14</sup>; Melchior Canus, Bishop of the Canaries <sup>15</sup>; Ockham and Bassolis, as cited by the learned Bishop Taylor <sup>16</sup>, in his valuable treatise on the subject. The correctness of the judgment of these great men, and of the Church of England, whose opinion they so far confirm, does indeed seem to be most clearly established by the passages of Scripture; since they not only admit of, but themselves suggest and guide us to, the acceptance the Church of England puts upon them. For the doctrine of transubstantiation rests upon the literal understanding of the words used by our Saviour: and if it be not necessarily true of both the elements, then is it so of neither; it being beyond all question, that both stand in the same predicament. Now it is not necessarily true of the wine; for if the letter be servilely adhered to, Christ, according to two of the sacred writers, did not affirm the wine to be his

blood, but the cup to be the New Testament ; of which, what sense they will make who stand for the strictness of the letter, it is for themselves to say. But the mere fact, that the wine, after consecration, was still called by him the fruit of the vine, and the bread by St. Paul still called bread, leads us to consider these expressions as limits or safeguards afforded by the prescience of the Holy Spirit, against such an interpretation as the Romanists have made ; and these expressions shew in what sense the words are to be understood, and Christ's presence believed in ; that is, truly indeed, but mystically ; really, indeed, but sacramentally, and for spiritual purposes.

They who have maintained the Scripture warrant for the doctrine of transubstantiation, have naturally urged the 6th chapter of St. John, as the plainest and most forcible proof of its truth. But whether this passage relates even at all to the Sacrament, has been a subject of dispute, not between the English and Romish Churches, but between learned and eminent men among the Romanists themselves : numbers of them denying it altogether, as J. Ragusio<sup>17</sup>, and Cajetan<sup>18</sup>, and Jansenius<sup>19</sup>, and the others cited in Bishop Taylor's work. Admitting however that it does relate to the Sacrament, yet

here, if ever, care seems to have been taken by our Lord himself, in verse 63, to prevent the literal and carnal understanding of his words, and to point out their spiritual sense and purpose: and the fact of many of his disciples failing to understand his explanation, is no more a proof that he did not mean it for such, than their literal application of his speech about rebuilding the temple, is a proof that he did not mean the temple of his body.

The conviction and belief moreover, that our Lord intended this verse as a caution to restrain his followers from the literal and carnal meaning which the Church of Rome puts upon his words, is not a conviction and belief adopted by the Church of England merely as a defence of her interpretation; but the most famous and illustrious of the early fathers, to whose authority, when it favours them, the Romanists triumphantly refer, have received and adopted the same; as Tertullian<sup>20</sup>, Origen<sup>21</sup>, Ambrose<sup>22</sup>, Athanasius<sup>23</sup>, and Theophylact<sup>24</sup>.

If we err then, we at all events err in good company; and have sufficient warrant for our error, to entitle us to a charitable sentence at the hands of those who differ from us. If we are heretics, and worthy of excommunication on account of our

belief in this matter, as some of the violent and hot-headed of their party would declare, why then so are Origen, and Tertullian, and Theophylact, and Athanasius, and Ambrose. If any are prepared to say so, let them do it; and if they will apply this sentence to all the ancient fathers who hold not their doctrines, it will quickly be seen, that the title Catholic, as far as they assert it to depend upon the universal reception of their doctrines, must be given up. But if these good and worthy fathers are to be considered sound members of the Church Catholic, notwithstanding their opinion in this matter, why then so are we; and every candid person among our opponents, must allow it to be a breach of consistency and Christian charity to deny this.

Here is the place for the argument from sense and reason; for if we have sufficient reason from Scripture, supported also by the testimony of the most pious and learned among the ancient fathers, to conclude that the literal and carnal sense of our Lord's words was not what he himself designed, but that they are to be understood with interpretation; then is it certain and undeniable, that the interpretation should be agreeable to our reason, and not contradict the evidence of our senses;



and that we should not, without express warrant from him, explain them in such a way, as not only is utterly inconsistent with these faculties, but occasions the necessity of a daily miracle, invisible, and so to no purpose, and also brings us within the peril of idolatry, if the interpretation happen to be wrong.

Let not the Romanists say that we of the Church of England would limit God's power by our reason. Let them shew us God's warrant commanding us to believe that his power is exerted in the way they affirm; and we will bow to it at once. Nor let them say that we deny his word by our explanation: we receive that word as truly as themselves; only we do not think ourselves bound, but rather forbidden, to understand his words in a sense which carries a seeming contradiction to itself, and which brings those who act upon it into the sin of idolatry, should their understanding be mistaken. Nor,

3dly. Will the arguments drawn from antiquity, and the authority of the fathers, (which bear indeed a fair appearance) any more avail them, if carefully searched into, than that from Scripture. For, although some of these ancient writers do seemingly want the qualification which others afford, to their high phrases and expressions; yet, if they be duly weighed, this appearance will cease.

For instance, few can express themselves more apparently in favour of transubstantiation than St. Ignatius <sup>26</sup>, the companion and disciple of St. John, who speaking, in his Epistle to the Church of Smyrna, §. vii. against certain schismatics, objects against them, that “they abstain from the Holy Eucharist, because they confess it not to be the flesh of our Saviour, Jesus Christ;” yet the same writer, speaking of the Sacrament elsewhere, Ep. Ephes. §. v. <sup>26</sup>, styles it the bread of God: and again, *ibid.* §. xx. <sup>27</sup>, bread. He then is not really with the Romanists, but against them: for he acknowledges it to be bread, which they deny; but styles it, though bread, still the flesh of our Lord Jesus Christ, that is, sacramentally, and to spiritual purposes, which the Church of England equally maintains.

In like manner, that most forcible passage of Justin Martyr <sup>28</sup>, cited above; though at first it may seem to favour the Romanists, will not so appear if carefully tried. For what does he say?—that the elements, after consecration, cease to be bread and wine? No such thing. What then? That they cease to be common bread and common drink: and so says the Church of England. Does he say more? Yes: that they become the flesh and blood of the

incarnate Jesus: and so says the Church of England—but sacramentally so. For she teaches that, by means of those elements, the body and blood of Christ are (mystically, indeed; and, therefore, as it is a mystery, it boots not to enquire *how*, since, as long as it is a mystery, that must be inexplicable) but verily and indeed taken and received by the faithful. The Church of England, therefore, says as much as Justin Martyr; the Church of Rome is not satisfied with that, but says more.

To instance in one more case, (and if any one wishes for others, he will find them in Mr. Faber's Difficulties of Romanism) no one of the early fathers is appealed to with more confidence by the Romanists, than Cyril <sup>99</sup> of Jerusalem: yet he himself explains his own view of his doctrine, in words which the Church of England would be content to use to explain her own. "Let us partake," he writes, "of the body and blood of Christ; for under the type of bread his body is given to thee, and under the type of wine his blood is given to thee." Had the Church of Rome followed this excellent father's advice, and, content with believing, as the Church of England does, the presence of Christ in the Sacrament according to his words, forborne to enquire into or define the manner of that presence;



all the scandal and ruin of souls, by reason of the schisms and divisions and persecutions, which have arisen in consequence of her preposterous definition, would have been avoided. For thus he writes, "Firmam fidem mysteriis adhibentes, nunquam in tam sublimibus rebus illud *quomodo* aut cogitemus aut proferamus <sup>30</sup>."

4thly, and lastly. The argument in favour of transubstantiation, from the antiquity of the doctrine, will bear no scrutiny; it being ascertained that, up to the fourth council of Lateran, in 1215, the belief in it was not required as necessary by the Church of Rome, the "*quomodo*" having till that time been left to every person's conjecture, as Tonsal, Bishop of Durham<sup>31</sup>, and others, witness<sup>32</sup>: all that was before required being, what the Church of England still requires, the belief that Christ, in the Sacrament, gives to the faithful his body and his blood. "He that believeth not ~~this~~," as Jeremy Taylor<sup>33</sup> observes in the true and ancient spirit of Catholic Christianity, "is not a Christian; and he that believeth so much, needs not to enquire further, nor to entangle his faith, by disbelieving his sense."

More has been said on this point than was at first intended: because the belief or disbelief of transub-

stantiation having, from Lord Cobham's days, been the shibboleth of the two Churches, which it still continues, and the touchstone on both sides to try a man's adherence to one Church or the other, it has been made by both of higher moment than it really is, and a greater want of charity has been shewn upon it, than, perhaps, on any other article of difference: for the belief of it has been considered by one Church, and the disbelief of it by the other, as more essentially necessary to salvation, than either can be proved to be by Scripture, or was ever thought to be before the decree of the fourth council of Lateran; previous to which, that is, for 1200 years and upwards, the *manner* of the Presence was left open to every one's judgment; all that was required being the belief of the *fact*.

To this ancient and catholic consideration of the question it would be well if both Churches would return: and indeed the Church of England, in her *Liturgy*, has done so; and has expressed herself in the eucharistic service in such a manner, that we and the Roman Catholics may communicate together, without ground for offence to either; such being the professed intention of Queen Elizabeth, and of those who, in her time, arranged

the English service. And, happily, in this view at least, the Declaration against Transubstantiation heretofore appointed to be taken by the Members of both Houses of Parliament, and which seemed to many persons, whether justly or no it matters not, to be contrary to the temper of the Church of England, and to savour a little of that persecuting spirit, of which, when directed against themselves, the members of our Church so loudly and justly complained, has been repealed. Let our Clergy also remember the example of their Church, and, content with diligently instructing the flocks committed to their charge in what we consider the true belief concerning the presence of our Lord in the Sacrament, or defending that belief (an easy task) when attacked, forbear to copy the worst spirit of the Roman Church, by denouncing and anathematizing her members as guilty of wilful idolatry.

For, although it may be said, that, as the Church of Rome was the first to begin it, which is undeniable, she should be the first to retract it, and that when she does so on her part, we will on ours, but that we cannot be expected to do it before; it may be averred, that however sound an argument this may be in the world, it is an unsound one in

Christianity : my neighbour's injustice to me is no warrant for my requiting him in kind. That body then, which thinks itself most pure in Christianity, may well afford to give this proof of its purity and Christian spirit, by being the first to shew their obedience to the Apostle, in not recompensing evil for evil, but repaying good rather. For this, according to Scripture, is the surest way of overcoming evil : and when in God's good time he shall, as all true Catholics must wish, and should pray, and have every reason to expect that he will, move the hearts of the Romanists and of the English to a reconciliation, this pure conduct of the Church of England would doubtless have its weight, and influence the others to imitate it. Thus will the breach in our Master's house be bound up ; and our hands on all sides will be strengthened,—for “vis unita fortior,”—in defence of those essential and fundamental doctrines, which we hold in common, against the arts and attacks of their secret and open enemies.

## SECTION II.

## ON COMMUNION IN ONE KIND.



WILLINGLY and gladly would the writer of these pages, from motives of Christian charity, advance in behalf of this practice of the Church of Rome any arguments, which could even by speciousness and plausibility seem to warrant her in it, or could help to screen it from the absolute condemnation which it appears to him to deserve. But he has looked for them in vain. All the arguments, which may be brought forward in support, at least apparently, of most of the other doctrines of that Church, from antiquity, general usage, the authority of the Fathers, or a text of Scripture, fail in this case: and it stands a groundless, gratuitous, and presumptuous error.

Not the slightest colour can be brought in its favour, from the words of Scripture, as the Romanists themselves at the Council of Constance were forced to confess: the authority of the Primitive Church is against them, as that council acknowledges<sup>34</sup>: the authority of their own Popes is against them, as Gelasius<sup>35</sup> writes, “Aut integra sacramenta per-

cupiant aut ab integris arceantur ; quia divisio unius et ejusdem mysterii sine grandi sacrilegio non potest perveniri :” and even Paschasius Radbert, who invented the doctrine of transubstantiation, plainly declares that neither the flesh without the blood, nor the blood without the flesh is rightly communicated, because the Apostles all of them drank of the Chalice <sup>36</sup>.

Moreover, so far are they from having general usage in their favour, that there is not one of the ancient Liturgies, whether that of St. John Chrysostom in use in the Greek Church, that styled of St. James in the Syrian Churches, nor that most ancient and purest of all called the Clementine in the Apostolical Constitutions, nor St. Mark's, nor St. Basil's, nor St. Cyril's, but from one and all of them it is certain that, in all the Churches where they have been used, and therefore in all the branches of the Church Catholic, except that of Rome, communion has always been administered in both kinds : and although the modern Greeks <sup>37</sup> have so far altered the ancient custom as to blend both in one, by dipping the bread into the cup previous to administration ; yet by that very act they declare the necessity of communicating in the blood, as well as in the body of our Lord. The Church

of Rome then in this matter is singular and schismatical.

The only sort of an argument which they pretend to advance in favour of their custom, is so far from being one, that it is but an aggravation of their error. For their plea is, the fear lest any of the consecrated wine should be spilled in the administering it, as Bellarmine speaks of the fear of its sticking to the laymen's beards<sup>36</sup>. What is this but to say, that they, forsooth, are more jealous of their Master's honour, than himself? they know better what tends to it than himself? that what he has appointed is injudicious and prejudicial, and not to be observed? But well would they do to consider the question which Samuel put to Saul, when, under pretence of honouring the Lord, he disobeyed his commands: "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams."

Let members of the Church of Rome, if this book should perchance fall into the hands of any such, be assured that it is not in the spirit of triumph, much less of enmity, that this point has been insisted on. Far different are the feelings of the writer; it is with sorrow, not with joy, with pain and vex-

ation that he is forced to see a branch of the Church Catholic which, notwithstanding all her peculiarities and errors, he not only acknowledges but venerates as a true branch, entangled in such a causeless, indefensible, and presumptuous error. If there be, in the sober and pious members of that Church, one spark of that Catholic spirit, which he would fain believe abounds among them; if there be one hearty or sincere wish that the wound in Christ's body were healed; let them give an earnest or token of that wish by withdrawing a practice, for which they must themselves acknowledge not even a plausible defence can be set up. Let them do this; and be assured that the good work will not go without its reward: it would be hailed with delight and joy by all the sound members of the Church of England; who with outstretched arms would welcome every step of her loved and estranged, but venerated sister, which should be the means of drawing together those, who have been too long and too unhappily separated.



## SECTION III.

ON PRAYERS IN AN UNKNOWN TONGUE, AND THE  
USE OF IMAGES.

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THERE are two other points of practice in the Church of Rome, which, although less monstrous and presumptuous than the last, seem to be equally indefensible, and unworthy of that venerable body. They are therefore next considered: in order that the unwelcome and unwished-for task of positive condemnation may the more speedily be got over; and the writer be able to proceed to others which, however erroneous he must think them, have, he is willing and, for the sake of his brethren of that Church, glad to imagine, at least some plausible defence and excuse. The two which lack this are, 1st, Reading the Scriptures, praying, and administering the Eucharist, in a language not understood by the people: 2d, The use of images, and the sort of worship and adoration, it matters not under what name it is couched, whether dulia or hyperdulia, which is paid to them.

Concerning the first of these, the reading the Scriptures, praying, and administering the Eucharist,

in a language not understood by the people: it is opposed directly to reason, and to Scripture; St. Paul saying that if there be no one to interpret the prayers to the people, so that they should understand them, silence is to be kept in the church<sup>39</sup>; and it has also the testimony of the Primitive Church against it, as is undeniable from the writings of Origen<sup>40</sup>, Chrysostom<sup>41</sup>, Austin<sup>42</sup>, Theodoret<sup>43</sup>, Jerome<sup>44</sup>, and Ambrose<sup>45</sup>.

Nay of so late invention is this practice, that up to the thirteenth century the custom of the Primitive Church, which is still that of the Church of England, was retained; and not only was retained, but was acknowledged and ordered by the authorities of that very Church, with whom it has now for so long a time unhappily fallen into disuse. This is plain from the words of the famous Council of Lateran under Pope Innocent III. in the year 1215. "Because, in most parts, within the same city and diocese, the people of divers tongues are mixed together, having under one and the same faith divers ceremonies and rites, we straitly charge and command, that the bishops of such cities and dioceses provide men fit, who may celebrate divine service according to the diversity of ceremonies and languages<sup>46</sup>."

There is no occasion to stop here to consider how much at variance with the Catholic spirit contained in this declaration, is the conduct, not only of the Church of Rome, but of the violent of all other parties, who are so fond of making diversity of ceremonies a plea for separation and schism: happy would it have been for Rome, happy for England, happy for Christianity, had this spirit been acted upon; and happy will it be if ever an agreement be made to return to it.

Such however are some of the proofs which can be urged against this erroneous practice of the Church of Rome; the testimony of their own Church for at least more than 1200 years, that of the primitive Church in general, and above all, that of Scripture itself. The learned and Catholic Bishop Taylor has put this matter as in a charitable, so also in a most forcible manner, when he observes that "if the words of the Apostle, and the practice of the primitive Church, the sayings of the Fathers, and the consent of wise men among themselves; if the consent of nations, and the piety of our forefathers; if right reason, and the necessity of the thing; if the needs of the ignorant, and the very inseparable condition of holy prayers; if the laws of princes, and the laws of the Church, which do re-

quire all our prayers to be said by them that understand what they say; if all these cannot prevail with the Church of Rome to do so much good to the people's souls, as to consent that they should understand what in particular they are to ask of God; certainly there is great pertinacity of opinion, and but little charity to those precious souls for whom Christ died, and for whom they must give account.<sup>17</sup>"

Against all these overwhelming arguments what can be advanced in defence of the practice? In defence of it in truth nothing. Perhaps in extenuation of the error it may be affirmed, that the evils consequent upon the practice are not so great as might be expected: but, granting this to be true,—and every person who has had an opportunity of observing the devout and reverent behaviour of the members of the Romish Communion in their Churches, will probably be willing to allow it,—yet what does it amount to? That God's care for the congregations is greater than that of those to whom he has committed them; and that he watches over them, to defeat the evil which would naturally result from the conduct of their responsible guardians. It is but an ill sample of Christian charity in one party, and but a poor encouragement to it in the other, to introduce ill names into religious contro-

versary, or to impute ill motives, which none but God can certainly read. The golden rule is rather to be followed; and we are bound, whenever we can, to give others, however much in error we may conceive them to be, that credit, which we think it hard that they should deny to ourselves, for right motives and honest intentions. Let this be done in the present case: and let us suppose that the motives which weigh with the Roman Church so pertinaciously to maintain this custom, are not only the attachment to what is established, a feeling which within certain limits is highly to be praised, and is a safeguard of religion, nor merely that perverseness of spirit, which an ungenerous and vituperative hostility never fails to engender, and which they who are sensible of human weakness and human passion, can both understand, and pity, and pardon: but that they have higher motives, and have persuaded themselves that they are thus promoting piety: For the correctness of which belief they may appeal to the great devotion displayed by their congregations; which, generally speaking, may, in appearance at least, vie with that to be seen in the Churches of the Reformed. But let them consider, whether, even if this be really as great as the appearance, (which nothing can well surpass,) it be not rather doing

evil that good may come, to promote it by acting contrary to the injunction of an inspired Apostle? whether that piety can be acceptable to God which is advanced by crooked ways? or if acceptable in them in whom it is excited, seeing that they merely follow the direction of their spiritual guides, whether it be safe in the promoters? and whether the devotion thus awakened be not rather that of blind slaves, than of enlightened sons? There is, however, the less need to press this point; inasmuch as they have of themselves abated in a great measure the evil of the practice, by publishing, at least in England, a translation of the service for the use of their congregations. Let this relaxation and disposition to do right be kindly and thankfully received; and they will perhaps, under God's guidance, be led to see, that it will be both safe and profitable for them to return entirely to the ancient practice of their Church.

2dly. The other point of practice which was named as being utterly indefensible, is the use of images, and the sort of worship and adoration; it matters not under what name it is couched, whether *dulia* or *hyperdulia*, which is paid to them. Concerning which little need be said; since that doctrine evidently carries its own condemnation,

on account of which they who teach it are obliged, in their common catechisms, to omit one of the commandments of the decalogue, lest their people should see the direct variance between the laws of God, and the instructions of their spiritual guides. As they thus tacitly acknowledge, that the words of Scripture condemn them, so may they be defied to produce the words of any father of the first four centuries, to countenance them; it being certain, that all who during that time had occasion to touch on the subject, condemned the very idea<sup>48</sup>, in as unqualified terms as any Protestant could desire; the introduction of images being ascribed to Simon Magus by St. Augustin<sup>49</sup> and Theodoret<sup>50</sup>; to the Gnostics or Carpocratians by Irenæus<sup>51</sup>.

It is more difficult in this than in any other matter, to make out even a plausible ground for supposing purity of intention, when not the theory merely, but the practice is considered; or to imagine the persuasions by which, in the teeth of all that can be advanced against it, upright and conscientious members of that Church can prevail with themselves, as it is certain many have done, and still do, to think the custom lawful and fit to be maintained.

The only plea, and that an unsound one, which

can be imagined to be brought forward by conscientious persons against the declaration of Scripture, is, that they suppose, as many of the soundest among Protestants have also done, that the ten commandments, as such, were abrogated by the Christian religion; which at the same time that it extended or fulfilled the intention of those laws, resolved them all into what our Lord calls the two, upon which hang all the law and the prophets; and it is to be observed and allowed, that in all the cases where our Lord recites the commandments, or gives the general spirit of them, he never once alludes to the second or to the fourth; and that St. Paul styles the fifth commandment to be, "the *first* commandment with promise," which it could not be, if the second were to be taken into account. From this they may infer, that it was only the intention of the Gospel to enforce the moral law, and that the second and fourth not being mentioned, are not parts of that moral law; and, therefore, are not commandments binding upon men of the present day; and that so long as they adhere to the two great commandments, they are at liberty to perform them in any way that shall seem good to themselves, and to advance the worship and honour of God even by the use of images,



if they shall judge it expedient so to do. But let them consider, whether it be not a strange way of *fulfilling* the law, which our blessed Lord expressly said he came to do, to act in direct opposition to one of its enactments; and whether, since God is the same yesterday, and to-day, and for ever, that be not a questionable mode of honouring him now, against which, in times past, his indignation was expressed in the severest terms.

Another argument in defence of images will perhaps be set up, on the score of their being by way of books for the unlettered; and that the veneration shewn to them can be no more offensive to God, than the affection wherewith a husband would regard the picture of his deceased wife, or a parent that of a child. It is very true, were they used for these purposes only, as helps to devotion, by serving, like historical monuments, to keep alive in the minds of the congregation the remembrance of those things which they had heard and been instructed in, the chief objection against them would be done away: and as the end would then be pious and salutary, so it might be hoped, that our Lord's forbearing to repeat the second commandment might be understood as a warrant for employing the means. But, alas! it is

impossible to conceal or deny, that the uses made of images are very different. The very term δουλεία, which has been used in defending them, confesses, that it is not merely for the purposes of historical recollection or affectionate remembrance, that they are placed in churches; but for actual worship. Let the elders of the Roman Church lay their hands upon their breasts, and answer, not "in loco disputantium," but "in foro conscientiarum," whether practically, among their flocks, actual worship be not paid to them. The words of the second Nicene Council, on which they rest their defence of the custom, will, to any impartial person, be conclusive proof of the matter. "I confess, and agree, and receive, and salute, and adore, the unpolluted image of our Lord Jesus Christ, and the holy image of the holy Mother of God<sup>42</sup>," &c. And so will the words of their own writers; who assert that the same worship is to be paid to the image, which is due to the person represented by it. If therefore it be an image of God, λατρεία, or the highest species of divine worship, is to be paid to it<sup>43</sup>. But let justice be done in this case also; and let the willingness of some of the leaders of that Church to abate the evil, and to do away with it altogether, be thankfully and fairly acknowledged.

*In their places of worship, in this country, the use of images has happily been discontinued.*

But here let an appeal be made to *their* justice. For if the character of their leaders be sufficiently high and exalted, to make it impossible to suppose, that the fear of abuse or persecution from the members of another Church could prevail with them to deprive their flocks of what is necessary, then is it certain, that by removing the images from their chapels in this country, they judge and acknowledge the use of them to be a matter of expediency. If it be so, let them ask themselves, whether the conduct of their Church does not savour of harshness, and injustice, and lack of Christian charity, in condemning ours, as heretical and out of the pale of the Church Catholic, because we, like them, though it may be for different reasons, have likewise judged the use of images inexpedient. Let them further consider, whether, in an ecclesiastical point of view, the Council of Constantinople, A.D. 754, in the East, and the Council of Frankfort in the West, A.D. 794, where 300 bishops were assembled, are not at least as good warrants for our adhering to the letter of the commandments, as the second Council of Nice, A. D 786, can be supposed to be for their departing from it.

#### SECTION IV.

#### ON WITHHOLDING THE SCRIPTURES FROM THE PEOPLE.

The withholding the Scriptures from the people, is a point which has frequently called forth the unqualified condemnation of Protestants; and no terms have appeared to them strong enough to express their indignation. Yet, if the reasons which may fairly be supposed to weigh with a conscientious member of the Church of Rome to uphold and maintain their system, be impartially examined, it is thought that it will appear to have been too much insisted on.

That the custom has a bad look, is unquestionable; as seeming to betray a wish for concealment, and for avoiding the light, which none but those who do evil desire: and the woe denounced by our Lord against the Jewish lawyers, for "taking away the key of knowledge" from the people, should induce the present rulers of the Romish Church to consider seriously and deeply, whether the reasons which lead them to this course are sufficient to warrant them in coming, even apparently, within

the reach of that curse. But then, in their behalf let it be said, that when they see, as they do plainly and openly, the effects of the indiscriminate distribution of the Scriptures on some persons; when they perceive how difficult, nay, how impossible it is, to prevent the rational exercise of the liberty of private judgment from degenerating into the most irrational licentiousness and abuse of that liberty; when they reflect, that here in England, where this liberty has been allowed and abused, the consequence has been, that the avowed infidelity of the Unitarians has stalked abroad, and spread its noisome influence to the ruin of the unhappy souls who are drawn within the snare of that fatal heresy; or recollect that, in Germany, where the same liberty has in the same manner been abused, true Christianity has been sapped to its foundation by the Rationalist system which has obtained there: when the rulers of the Church of Rome have these things before their eyes, they may well think themselves justified in pausing anxiously to consider, whether, as responsible guardians of the treasures of Holy Writ, they do not more effectually and safely guard the interests of true religion, by withholding the use of the Scriptures, except from persons of whose soundness

they are convinced; and whether the caution of our Lord to his Apostles, not to cast "pearls before swine," will not bear them out in thus choosing what seems to them the least of two evils. They may likewise think, that these unhappy and fatal results, are confirmatory of the sound wisdom and caution of their ancestors who commenced the custom.

In answer to the charge of withholding the key of knowledge and the bread of life, they will probably affirm, that, so long as in their sermons and exhortations they declare to the people the whole counsel of God, (which they maintain they do; and if they do it not, it is at God's tribunal, and not at ours, that they must be judged and condemned;) and so long as in their catechetical instructions they fully teach the glad tidings of the Gospel of Jesus Christ, they are not within the condemnation of the curse: that therefore it is unchristian and unjust, to charge them with being enemies to the word of God, and hinderers of it, because, in the conscientious exercise of that discretion which, as the guides of souls, they are bound to employ, they have judged it better to discountenance altogether the use of private judgment, than to incur the dangers of the abuse of it, the evil effects of which they

see plainly around them. If, in reply to this, it be observed, as it has sometimes been, that it is contrary to the dignity of man's reason to believe without enquiry; and that a faith without examination must be barely acceptable to God; let it be said, that if a person, who hazards such observations, will be at the pains to examine Scripture, he will find how little, from the beginning to the end of it, the first point is thought of; and that, with regard to the second, the fact is not so, it being certain, that that faith is most acceptable to God, which, like that of little children, with unsuspecting confidence, believes at once. "Thomas, because thou hast seen me, thou hast believed; blessed are they which have not seen, and yet have believed." And, therefore, the praise bestowed upon the Bereans for searching the Scriptures, which is so often made use of, is not to the purpose: they were more noble than the Laodiceans, because, sooner than reject Christianity as the others had done, they were willing to search and examine the matter; but neither the writer of the Acts, nor any other, would venture to say that they were more noble than the "great multitude, both of the Jews and also of the Greeks," at Iconium, (Acts xiv. 1.) who "believed" on the mere preaching of St. Paul.

Only this let the members of the Church of Rome consider, that the very same liberty which the heads of their Church claim, and which is here allowed, for the exercise of their conscientious discretion in matters relating to the instruction of their people, by which discretion they are led to withhold the indiscriminate use of the Scriptures, should be by them allowed to the heads of our Church, who, in the same conscientious exercise of the same responsible discretion, have judged it safest to grant the Scriptures indiscriminately; not being ignorant of the dangers arising from so doing, but thinking them less than what arise from any other course. If the Church of Rome claims not to be thought heretical on account of her restraining the general reading of God's word, she cannot in justice deny the claim of our Church still to be thought catholic though she sees fit to grant it.



## SECTION V.

### ON THE INVOCATION OF ANGELS AND SAINTS.

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THE invocation of angels and saints, in use in the Church of Rome, and the respect paid to them, have often been brought forward against that Church, as conclusive proofs of idolatry and false worship; and the excess to which, in many cases, the practice has been carried, does, indeed, seem to countenance the charge. But if the theory in this matter may be separated from such practice, and the use distinguished from the abuse, it may be well for the purposes of candour and charity, to consider whether sufficient argument cannot be produced from reason and from Scripture to make the custom, when restrained within due limits, (and beyond them the sober members of the Church of Rome would not themselves wish to see it extended) <sup>54</sup>, at least harmless and innocent.

For, first, with regard to the invocation of angels, and the respect paid to them; let any man consider, whether, if an angel were visibly to appear before

him, he would not feel himself bound to pay him every mark and demonstration of respect, both on his own account, as an inhabitant of a higher world, and one of a superior race of created beings, and also on account of their mutual heavenly Master, whose messenger he would be. No man but must feel that he would of necessity so act; nor would any reasonable person imagine that by so doing he was derogating from God's honour, or liable to be considered idolatrous, or falling under the rebuke of Col. ii. 18. or Rev. xxii. 9. Now, if the outward respect paid to an angel, were he visibly present, would not be deemed idolatrous, then neither should the Romanists be generally condemned as guilty of that sin; because, believing, on the authority of Scripture<sup>ss</sup>, that these heavenly messengers, though invisible to our dull human eyes, are actually about and around us, performing the office their Master has appointed them, of guardians to his faithful servants, they shew them, in thought and word, that respect which, if they were visible, none would hesitate to pay.

Nor, again, when they know that these holy messengers are discharging around the servants of God their grateful guardian office, can it be deemed impiety or idolatry, however superfluous and useless

it may be, for those servants to invoke them to discharge their office with constancy, and not to be provoked or discouraged because human weakness and perverseness too often frustrate their angelic labours.

If it be observed that it is a ridiculous custom, because we know not that they can hear us ; let it be replied that, even supposing they cannot, however useless this may make the custom, which the writer fully believes it to be, it cannot render it culpable and idolatrous : but the fact of these heavenly spirits being about us, and of their rejoicing over every sinner that repenteth, (Luke xv. 10.) is a greater argument in favour of their hearing us than any that can be produced against it.

The most satisfactory argument for the inutility of the practice will be derived from the nature and relative condition of these heavenly agents themselves. In their exalted station and rank in the scale of created beings, the excellence of their nature, their willing and cheerful obedience to God, are ample guarantees that they need not the addition of men's invocations to induce them faithfully and patiently to execute the duties intrusted to them ; and they must convince every one, that if these considerations shall fail to ensure their atten-

tion, it must be both useless and presumptuous to hope that human prayers will be more effectual. But although this may sufficiently prove the futility of such invocations, it avails nothing to shew the impiety of them: and the unsoundness of this accusation may, lastly, be more especially shewn, by referring to St. Paul's adjuration of Timothy, 1 Tim. v. 2. "I charge thee before God, and the Lord Jesus Christ, *and the elect angels.*" For if it was pure Christianity in St. Paul to adjure by the holy angels, it cannot possibly be unchristian and idolatrous in others to invoke their assistance, when they know them to be sent for the express purpose of affording it.

Secondly, as concerns the invocation of saints, (i. e. the spirits of the departed, whom we believe to be in paradise), and asking their intercession: this is generally at once condemned by violent Protestants as an insult to our Saviour, and as contrary to the declaration of Scripture, that "there is but one Mediator." But, in deed and in truth, the charge seems to be carelessly made, and incapable of being sustained.

For if it is lawful to ask, as St. Paul repeatedly did, for the prayers of men while in the flesh, and their intercession while here offers no dishonour to

the Saviour, nor trenches upon his one sole mediatorship, which stands upon his being the one great Sacrifice for the sins of the world, through whom alone the prayers of any find access to the throne of grace; is there any thing in the translation of men from earth to paradise which can render their prayers, which before were right and acceptable, now unacceptable and impious? Is not rather the argumentum a majori decidedly in their favour? Can the grave be justly supposed to put a stop to the mutual interchange of the offices of charity and brotherly kindness between the members of Christ's body, the fellow-heirs of his kingdom? or the Church quiescent cease to interest itself in the Church militant, that they may both unite in the Church triumphant? Surely not. The communion of saints is not limited to the servants of God alive, or to those departed, but embraces the whole body; and the eye of faith and charity pierces through the veil of death. If those who are alive may lawfully pray for those who are yet unborn<sup>56</sup>, as our Saviour himself has set us the example, much more may they who are departed pray for those who are still alive.

If it be asserted, as it has sometimes been, that there is nothing in Scripture to warrant the belief

that the spirits of the departed do pray for those who are on earth, let it be replied, that even if Scripture had been totally silent upon the direct subject, the strong arguments from analogy above made use of, which have their foundation in Scripture, might fairly be considered to weigh against its mere silence; but the fact is, the assertion is unguardedly made, for the Scriptures do warrant such belief, not only leading us to suppose that departed spirits *may* pray for those who are in this world, but that they actually do so: and although in the case to which allusion is made<sup>7</sup>, the petition was not granted because it was unreasonable, yet is there nothing stated which either expressly or by inference can be supposed to condemn the practice as impious and offensive to God.

But then, as in the case of angels, it will be objected, that we have no certainty that they can hear our requests for their prayers. That they do not know the state of our *temporal* affairs, we are indeed led to infer from the passage of Job xiv. 21. But this is no proof that they are ignorant of our spiritual state. Admitting, however, that they are, which cannot be proved, though this may indeed shew the inutility of the custom, it avails nothing whatever to convict it of being idolatrous.

But it will be said, lastly, that however harmless the theory and limited practice of such a custom may be, the fact is that, in the Church of Rome, it has in many instances degenerated into actual false worship<sup>58</sup>; and this is undeniable. But then, let it be considered that, while this affords a sound and ample argument in defence of our dear mother, the Church of England, for having, in her wise and righteous caution, through fear of the remotest approach to idolatry, discontinued, and expressed herself against the custom, it cannot in justice be thought sufficient to condemn the Church of Rome of idolatry, because, contrary to the wishes of the sober and pious among her members, unguarded, and highly improper, and impious expressions have crept into her Liturgy. How far the spiritual rulers of that Church are responsible for not having, at all risks, and at any sacrifice, cleared their admirable service (for such in many points it is) from these foul blots, which every pious person in their communion condemns, not only partially, as they have done, and to a very great extent, but entirely, is a matter which, as their souls must answer for it at God's fearful tribunal, they would do well beforehand to take into their deep and serious reflection.

## SECTION VI.

### ON PRAYERS FOR THE DEAD.



THERE will be the less need to dwell long upon the next point of difference between the two Churches, the offering up prayers for the dead, because many of the sound and sober among the Protestants have hesitated to condemn that practice as absolutely erroneous; which, of however little service they may judge it to be for those for whom the prayers are made, does commend itself to our natural feeling; is an exercise of piety and charity in them who offer the prayers; is not condemned by Scripture; and has the general testimony of antiquity in its behalf.

In proof that it commends itself to our natural feelings, let an appeal be made to every affectionate breast which has watched by the sick-bed of a dear friend or beloved relation, whether, when the spirit of the object of their affections has departed from its earthly tenement, they have not found their



thoughts mounting up in prayer to God, that the soul of the deceased may find acceptance with him? And although humble and affectionate deference to the authority of their Church, which has not sanctioned the use of such petitions, may cause them to check the thoughts of the heart from venting their wishes by words, yet prayer needs not to be embodied in words in order to be prayer : and if no reproach of conscience has followed the exercise of this act of charity and affection, then surely that Church is not to be condemned absolutely as *erroneous*, which sanctions, nor the members of that Church superstitious, who, with that sanction before them, do openly what many a sincere and pious Protestant has done in secret in the sight of God.

The negative argument derived from the silence of Scripture against this practice, in proof that, although it may possibly be useless, it is in no wise offensive or displeasing to God, is beyond question very strong. For it is not that the custom was unknown then, and that our Lord, though he foresaw that it would hereafter arise, left it to the wisdom of his Church to condemn it; but it is notorious and beyond question, that the custom was in full exercise then; that it had been for many ages, and was still in force. The fact, therefore, that our Lord,

while reproving, as he so frequently did, the errors of the Jews on other points, should never once have condemned this, is unquestionably a very forcible argument in favour of his thinking it at least harmless and undeserving of reproof.

Again. Although the passage in which St. Paul prays for Onesiphorus, 2 Tim. i. 16. be not conclusive as proof of his observing the custom, because it cannot be *certainly proved* that Onesiphorus was dead; yet the fact of his praying for a blessing on the *household* of Onesiphorus, and sending his salutation to his *household*, and not to himself, contrary to his usual custom, and the general tenor of the passage, affords at least a presumption in favour of his having done so, which, in the absence of all testimony of Scripture against the practice, may well persuade the most scrupulous and conscientious Romanist to continue in it. The distinction which the learned Mr. Bloomfield has drawn, in his valuable "Critical Digest\*," between *prayer* and a *pious wish* expressed in words, is rather too fine and subtle for a plain man's understanding.

To these we may add the testimony of antiquity, which, as Bishop Taylor observes †, was for 1500

\* Vol. viii. p. 302.

† Vol. viii. p. 222.

years and upwards in its favour. It is to be confessed, however, that many other Protestants have contested this point, and with an excess of zeal which made them think it treason to their own Church to acknowledge that their opponent could have, in matters where they differed, even a shadow of a defence on her side, have laboured, like the excellent Mr. Faber, to prove that the passages cited from Cyprian and Tertullian, in which offerings are mentioned as being made for the dead, do merely mean commemorative services of thanksgiving. But without stopping to discuss whether the expressions "oblaciones pro defunctis" of Tertullian\*, and the "offerretur pro eo" and "sacrificium pro ejus dormitione" of Cyprian†, may not as fairly be interpreted to mean offerings in behalf of the dead, as in memory of them, Tertullian himself may surely be considered to have fixed the interpretation to the former, when, in his Treatise de Monogamia‡, he gives it as a reason why a widow should not marry a second time, "for that she prays for the soul of her deceased husband." "Enimvero et pro anima ejus orat."

But what, then, it will be asked, is the drift of all

\* De Coron. Mil. 3.    † Ep. lxvi.    ‡ Sect. 10.

this? Is it to shew that the Church of England is wrong in discontinuing the practice? By no means. The object is merely, in charity and candour to our brethren of the Church of Rome, to shew, that whether the custom here considered be profitable or not, it is in itself harmless, and does not militate against the authority of Scripture; and that although, from the alterations of circumstances, and the evil consequences which appear to us to have sprung from it, we have judged it most expedient, and most answerable to the ends of true piety, to omit a custom which the Scriptures have not appointed, and which has been much abused for bad purposes; the Church of Rome does not deserve to be censured as guilty of wilful error, because in her view of what is profitable, all things considered, she has preferred retaining the custom. Since the practice, however harmless it may in itself be, has degenerated into evil, so that souls have been injured<sup>59</sup> by it, men leaving to the prayers of others after their death (to which no promise has been made, and the tenor of Scripture is against their being available) the care of that salvation which can only be secured, as far as we know, by their own prayers, their own repentance, amendment, and faith, during life; the Church of England has acted

in this, as she has in every other point, with a wise and prudent mother's caution, in withholding her sanction from a custom, the evils of which, through this perversion of it, incomparably outweigh any fancied good that might have resulted from it.

Let the Romanists here consider, if they are eager to condemn our Church as heretical for departing from some of these early observances, how they can exculpate their own Church from being guilty of the same crime, by a like departure from them in other instances—such as the communicating infants, which unquestionably obtained for many centuries<sup>60</sup> in the primitive Church, and is to this day observed in some of the eastern<sup>61</sup>—or the esteeming it wicked (*nefas*) to kneel at prayers on the Lord's day, which the same Tertullian\*, of whose testimony in favour of prayers for the dead they so gladly avail themselves, declares to be equally an ancient custom in his days, received by tradition from the Fathers. If their Church claim to be allowed the liberty, which she unquestionably has, of exercising her discretion as to the best way of complying with the Apostle's mandate to the

\* *De Coron. Mil.* §. 3.

spiritual governors of Churches, to let all things be done for edification, she cannot, in consistency, or truth, or justice, deny the claim of our Church to the same liberty of exercising the same discretion in complying with the same mandate ; or, if she denies it, she does not deserve to be attended to.

## SECTION VII.

### ON PURGATORY <sup>62</sup>.

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CONCERNING the doctrine of purgatory little need be said. As the one passage of Scripture, 1 Cor. iii. 13. 15. is manifestly insufficient to prove it, so is there no ancient authority of the *early* Fathers, which can fairly be made out to bolster and support it. To decree, therefore, positively concerning its existence, is, without doubt, unwarrantable, and comes within the lash which St. Paul has given to them who intrude into the things which they have not seen, the effect of a vain puffing up of a carnal mind: and the conduct of the rulers of the Romish Church in sanctioning this fanciful doctrine with their authority, is a grave matter, and must needs put them to hard shifts to excuse themselves therein. But, on the other hand, it may perhaps be said, that the others are not warranted in doing more than expressing their disbelief of it, and firmly maintaining that there is no sufficient autho-

riety for it. To declare peremptorily that no such place exists, seeing how little and obscure is the knowledge we have of things hereafter, is in some sort to imitate the error. Individually, no persons seem worthy of condemnation, who, acting on their belief of this imaginative speculation, do what seems to them expedient to benefit the souls of those who they fancy may be so benefited. It is in them an act of charity, however futile it may be in its end, and erroneous as to its origin. Much less is the Church of Rome justified in condemning her English sister, because, finding no sufficient warrant for the doctrine, and the tenor of Scripture<sup>63</sup>, and the early ages<sup>64</sup>, being directly opposed to it, she has discountenanced and expressed herself against a theory, the evil results of which are so obvious and manifest, and the good so fanciful and fictitious.



## SECTION VIII.

### ON AURICULAR CONFESSION AND INDULGENCES.

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THESE two points are considered together because they are both relics of the same custom, corrupted and mutilated indeed, and adapted to the degeneracy of men's piety, and to the change of circumstances, but still relics of a custom, for the loss of which the Church of England expresses her deep regret\*, and the restoration of which has always held a chief place in the minds of those who have had the purity of Christianity at heart.

The custom or system alluded to is that of the ancient Church discipline, by which notorious offenders were put to open shame and penance; and public confessions, and a variety of other outward acknowledgments of their sin, required of them, before they were reconciled to the Church, and readmitted to the privileges of Christianity. The canons of the early councils<sup>65</sup>, and the writings of the ancient Fathers<sup>66</sup>, shew to how severe an extent and with what a strict and rigid hand these things

\* Commination Service.

were required. And so long as men's piety was strong, and their care of their souls greater than their love of the world, and their fear of God's wrath more pressing than their regard for the sneers of sinners, all was well; and God was glorified, and the people safe, and the power of the keys exercised, and the priests' souls clear, and the body of the faithful unpolluted. But when riches increased in the Christian world, and times were changed, and adversity withdrawn, and the sun shone upon the Church, and the great men of the world, instead of persecuting her, took her under their protection, and the love of religion grew cold, and piety fainted—the pride of the great men swelled against the humiliating offices of public penance, and they required, as the price of their patronage, that, in their cases, the ancient discipline should be relaxed, or they would refuse to acknowledge it. And then the spiritual rulers of the Church, partly through charity and unwillingness to drive matters to extremity; partly from the love of peace; and partly, perhaps, themselves being tainted by the decay of the old piety, and relaxed by the warmth of prosperity; deemed it better to connive at this spirit, and to accommodate religion in some sort to the passions of men, than to risk

the loss of so many souls as would have refused the ancient rules, and the scandal of the schism, and the injury which, in appearance, the abandonment of the great would have given to the newly-adopted Christian Church. Thus at length it came to pass, that private confession to a priest was substituted for the public one in the face of the congregation, and heavy sums of money for the service of God, in charitable and religious uses, were made to stand in the place of the long penances and humiliating exercises of the primitive discipline: for these last are the indulgences here spoken of. The term is used strictly in its original signification—relaxation from penance and ecclesiastical discipline. As it is applied in its other acceptation by the Church of Rome, to express the remission by the Pope of pains in a state after death, (the very existence of which cannot be proved, and over which, even could it be shewn to exist, not the smallest shadow of an argument can be advanced in favour of the Pope, or any other Bishop, having control over it) it is utterly defenceless.

The question, therefore, to be considered in regard to the Roman Catholic practice in this matter, is not whether her discipline is the best that can be had, nor whether it be agreeable to the primitive rules;

for that it is not, is confessed on all hands; and as few of their Church as of ours could be found who would not acknowledge that if the ancient system could be re-established it would be far better—but the question is, whether so long as that is not, or until it be re-established, it be or be not better to keep up the remains and semblance of it as they have done, than to discard all attempt at it as in our case. And this may fairly admit of a doubt.

It may admit of a doubt, in the case of auricular confession, whether the good effects of it do not very far indeed outweigh all the evils which have been said to result from the abuse of it: whether, in a Church where that is practised, thousands more do not go out of the world with clean breasts, than where confession has fallen into such disuse that while men refuse to confess to their spiritual guides, they too often leave the world without confessing to God himself. None but the parochial clergy can tell the fatal pertinacity with which, in by far the generality of cases, all idea of particular confession is repelled. Even when the people think themselves past recovery, they will oftentimes persist in the denial of sins which it is certain they have committed, and choose rather to leave the world with the smouldering fire in their breasts, and a lie in their mouths, than make any acknowledg-

ment of any sin which they hope they have contrived to conceal.

Fearful as this may be, we may cease to wonder at it, when the scandalous prostitution of the office of Confessor, so common, so almost systematic, in these days is considered. When it is considered, and of late there have been many instances of it, that ministers of religion have undertaken the vilest office of the Police, and by working upon the feelings and confidence of prisoners have drawn from them a confession of the crimes they are accused of, and then have gone into a public court, and brought against their unsuspecting victims these confidential confessions, the sacred secret of which neither rack nor stake should have drawn from them. Surely the very Heathen must lift up their hands and cry shame at such conduct. But it is sometimes worse even than this. Cases have occurred, in which a solemn promise of secrecy has been demanded and given before the confession was made : but all to no purpose : neither the solemn promise, nor the sacred office, nor both together, availing to prevent the confession thus obtained being produced as evidence against the prisoner. It is difficult to conceive by what unhappy perversion of reason, or fatal misapplication of principle, persons can justify such revolting conduct even to their own minds.

But did they know the shame and grief with which it fills the breasts of their brethren, or consider the disgrace it brings upon our ministry, the hindrance it occasions to our usefulness, the injury to the best interests of religion, they surely would be deterred from the commission of it. Not only those who have suffered by such treatment, but all who become acquainted with it, will alike, it is too probable, be deterred from ever again availing themselves of the services of the ministers of religion, and will be inclined to stifle conscience and drown its reproaches, sooner than expose themselves to a repetition of such conduct.

The judges who connive at or encourage such conduct may learn even in the benighted land of Abyssinia a more fitting lesson. Mr. Salt has furnished us with the following anecdote of a prince there in a similar case. "A chief of some note having confessed to a priest that he had committed a murder; the latter, in hopes of receiving a reward, disclosed it to his relations, and in consequence, the former was seized and taken before Ras Michael. *What is the evidence?* said the Ras. The priest stepped forward and declared that he had repeatedly confessed the fact to him. Ras Michael, without hesitation, gave the order, '*take him to his death.*'

The relations immediately laid hold of the chief and were in the act of forcing him away, when the old man, with one of his terrible looks, cried out, *"Not that man, but the priest, who has dared to reveal the secrets disclosed to him in confession."*

If the ministers of the Church of England who have thus acted, had sought for guidance and counsel from the Church whose ministers they are, and had submitted themselves to her directions, they would have saved themselves and their brethren the disgrace which such conduct has brought upon the whole body, and the Church the injury which she has received from it. Her opinion on the subject is sufficiently expressed in the 11th Canon, as follows: "If any man confess his secret and hidden sins to the minister, for the unburthening of his conscience, and to receive spiritual consolation and ease of mind from him; we do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever, any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same) under pain of irregularity." Let it be humbly submitted to our ecclesiastical superiors, how much the necessity of the case, and

the flagrancy of the crime require this canon to be enforced.

But to return—If it may fairly admit of a doubt in the case of auricular confession, whether the Church of Rome in preserving the mutilated remains of ancient discipline has, or has not, consulted more wisely for the interests of piety and true religion, than the Church of England, where even the appearance of that discipline is done away with; it may likewise be doubted by which of the two these interests have best been taken care of in the case of indulgences: by the Church of Rome in insisting upon a practice which is an acknowledgment, however corrupt a one, on the part of those who are fined, of their having incurred a penalty, and of their willingness to submit to *some* sacrifice to make their peace with and to atone to the body of the faithful for the scandal brought on it by their misconduct; or by the church of England, where the whole idea of discipline is in general so totally abandoned, that even the gentlest remonstrance from a minister of religion to a great man on his conduct would be counted unheard of insolence, and be visited with all the vengeance which it might be in the power of the great man to inflict.

Let it be remembered that it is the theory and



not the abusive practice concerning indulgences which is here spoken of: but let it also be considered that any individual bishop of Rome may correct the abuses; and God who can turn the hearts of Kings \*, can also turn the heart of a Pope, and perhaps at the prayers of true Christians may turn it, to reduce the sale of indulgences, which, perverted as it has been, is still in some respects useful, yet more than it has already been reduced since the Reformation, and to restore the practice to the wholesomest state it will admit of. But it is not in the power of any Bishop, nor of the whole bench, to revive that submission to ecclesiastical discipline among us, which through long disuse has almost ceased to be remembered.

It is very easy to raise the hacknied cry about the danger of being priest-ridden—but better be priest-ridden than pride-ridden. The former, as to his office at least, with which only we are at present concerned, is the minister and instrument of God: the latter is the instrument and agent of a very different power.

On the whole then, if it may fairly admit of a doubt—a doubt the members of each will probably

\* Prov. xxi. 1.

■ solve according to the respective prejudices of their  
■ education—which of the Churches consults most  
■ wisely in her practice, and if the arguments for and  
■ against each are pretty nearly balanced, it were  
■ much to be wished that, instead of fierce abuse and  
■ recrimination, the spirit of charity and mutual for-  
■ bearance should be exercised by each towards the  
■ other.

## SECTION IX.

### ON JUSTIFICATION.

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IN times like the present, when even the sound Church of England view of justification is censured by many as inadequate, it must be from a sense of duty and not from choice, that the writer ventures to touch on the subject with the intention of saying a word in behalf of the Church of Rome. His doing so cannot but much increase the offence which will probably be taken at the little he has already said to recommend charity toward what, with all her errors, he must needs think a most calumniated portion of the Church of Christ. But he has undertaken the cause of truth and impartiality, and from prosecuting it nothing shall deter him.

He will remark therefore, that even if the Church of Rome or her writers professed, as they are charged with doing, the doctrine of justification by works alone, i. e. without grace, or without regard had to the merits of the Saviour, the ritual of that Church would be a proof that there must be some

error in their manner of stating their opinions ; or that we must have misunderstood their statements. For when it is considered that they dare not hope for the fulfilment of their prayers, if they be not offered in the Saviour's name ; that they are careful their children should not enter life, without becoming entitled by baptismal regeneration to an interest in his salvation ; and that they do not venture to depart from life, without the symbol of his body in their mouths ; it is evident, whatever expressions party spirit may have drawn from them to the contrary, it is their faith in the Saviour's mediation and atonement that gives them their hopes of pardon and salvation ; that they hold the head and durst not let it go ; and that they look for redemption by his blood.

It is to the decrees of the Council of Trent that reference is generally made to prove that the Romanists hold the doctrine above stated. But let any one read the first three canons of that council concerning justification, and say whether she deserves the charge. Canon I. " If any one shall say that a man can be justified before God by his own works, which either through the strength of human nature, or through the teaching of the law he could perform, without divine grace through Jesus Christ,

let him be anathema." Canon II. "If any one shall say that divine grace through Jesus Christ is given for this purpose only, that a man may be able *more easily* to live justly, and to deserve eternal life, as though through his free will he could do either without grace, albeit weakly and with difficulty, let him be anathema." Canon III. "If any one shall say that without the preventing inspiration of the Holy Spirit and his assistance, a man can believe, or hope, or love, or repent as he ought to do, so that the grace of justification should be conferred upon him, let him be anathema."

In the 32nd Canon on the same subject there is indeed an expression, against which we should be disposed to object, where it is said that a justified person does truly *deserve* (vere mereri) eternal life by his works: but even there the expression is qualified by the addition, that the works must be wrought through the grace of God and the merits of Jesus Christ; and in the 16th Chap. of that Session (6th) it is shewn in what sense the term *deserve* is used, and that men do not deserve of their own goodness, but solely by virtue of the promise wherewith God has promised to recompense them. "If any persevere in good works, and hope in God unto the end, eternal life is set before them as the *grace* (*gratia*)

or free gift *in pity promised to the sons of God through Jesus Christ:*" and he who shall set about proving this to be unsound doctrine, would better burn his Bible before he begins. Again in the seventh Chapter the *efficient* cause of justification is described to be "a pitiful God who *gratuitously* washes and sanctifies men, signing and anointing them with the Holy Spirit of promise; and the *meritorious* cause is the dearly beloved and only begotten, our Lord Jesus Christ:" and in the 8th Chapter we are said *to be justified through faith, because faith is the beginning of human salvation, the foundation and root of all justification, without which it is impossible to please God:* and we are said to be justified freely (*gratis*); because no one of the things which precede justification, be it faith, or works, can deserve the grace of justification.

However the objectionableness of any expressions which that council may have used (though from the passages last cited, it is clear that their meaning was not far from the truth) had been so far removed, even in Burnet's time, that he acknowledges, "this matter was so stated by many of them, that, as to the main of it, we have no just exceptions to it\*."

\* Burnet on the Articles, p. 174.

Nor have the Romanists gone back to whatever may have been their original mistakes, or inaccuracies of expression. For the Bishop of Aire is cited by Mr. Faber \*, as saying that it is "through the alone meritorious efficacy of Christ's death and sufferings that we are exempted from the dreadful penalty of everlasting woe."

In what then, it may naturally be asked, does the difference between the Churches consist? Simply in this: what term is most proper for expressing the efficacy of man's repentance, and of the fruits of repentance, such as an amended life and the exercise of the virtues belonging to the Christian profession, in procuring the pardon of our sins. Both sides acknowledge that they are pardoned on our repentance, through Jesus Christ; both seek the same thing, the glory of God and the exaltation of the merits of Jesus Christ, by their mode of statement †; both own that whatever may be the efficacy of repentance, it is through the *grace* of God and by virtue of his *promise* ‡; and both avow that it is impossible for a man to repent, but by the preventing inspiration of the Holy Ghost§. One

\* Difficulties, p. 106. † Concil. Trid. Sess. vi. Can. 33.

‡ Ibid. Sess. vi. Cap. xvi. § Ib. ib. Can. 3.

side however thinks that the correct expression is "appeasing the anger of God;" the other thinks it may fairly be styled "satisfying his justice." The first may be a shade the more accurate: but before the second can be condemned, it must be maintained that *justice is not satisfied, when the end of justice is accomplished*: which, although in some of the particular acceptations of the term justice it may be affirmed, yet is such a subtle and captious distinction, such a mere logomachy, as should not, for very shame, keep alive religious differences. And yet this is the question which "lies at the very root of the differences between the Church of Rome and the Church of England."

And is it really so? Have all the disputes which have harassed the Western Church, which have caused ill-will, and hatred, and persecution, and strife, and bloodshed, which have broken Christian unity, banished Christian peace, destroyed Christian charity, have all these for their root a subtle and nice difference wherewith the sons of the same God, the heirs of the same promises, have endeavoured to express the same thing? Gracious God! what a reproach and satire does this fact bring upon all who call on thy sacred name! What a handle is thus afforded to the enemies of thy holy religion to blas-



pheme and traduce it ! when they see its professors so soon and easily led to forget its main and chiefest object, thy glory, accomplished by peace on earth and good will towards men. Merciful Saviour ! when from thy throne of glory, thou lookest down on the inhabitants of the earth, and regardest thy spouse or body, thy Church, how would thy blessed Spirit be grieved, if grief could enter Heaven, at seeing those for whom thou diedst, for whom thou prayedst that they might be one, to whom thou enjoinedst that they should glorify thee by living together as brethren, casting aside all regard for these thy gracious intentions, and making their care for thee a pretext for defeating every one of them <sup>67</sup> ! But let it not be so always ; send down thy Holy Spirit from above to turn and soften our hard and perverted hearts, to move us on both sides to a reconciliation, to mutual allowance, forbearance, forgiveness ; that we may once again be united : and that at thy second coming, for which we wait, and to which we look, thy Church may again be found, as it was when thou didst leave it, one body !

## SECTION X.

### ON WORKS OF SUPEREROGATION.

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LET none suppose that in defence or palliation of this doctrine, if it be held at the present day in the Latin Church, the writer will advance a word. No terms can well be too strong to condemn so monstrous and impious a tenet, a tenet opposed both to the spirit and declaration of the Gospel \*. But since in the decrees of the Council of Trent, he can discover no mention of it, nor has Mr. Faber in his Difficulties dwelt upon it, he is willing and happy to hope that the Reformation has produced its effect thus far, in putting a stop or check to such a wild and presumptuous conceit. Let men however of all Churches take heed, that, while with their mouths they condemn this doctrine when proposed to them in a distinct form, they do not both by word and conduct sanction it at other times; a thing far more frequent than may at first sight

\* Matt. xxii. 36 to 40. and Luke xvii. 10.

appear. For when, and it is a constant case, people excuse themselves from this or that religious duty, from receiving the holy communion, for instance, or from the second service on Sundays, on the plea that it is not necessary, what is this but to affirm, that they who observe these ordinances are doing *more than is necessary*; that is, are doing works of supererogation?

## SECTION XI.

### ON THE SACRAMENTS.

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**THE** difference in this matter between the Churches seems to be even more a strife of words than in the question of justification. It is indeed a dispute about the acceptation and meaning of a single term.

The Church of England defines a sacrament to be an outward sign, ordained by Christ himself, of an inward grace, which, by means of that sign, He bestows upon us ; and deems it to be generally necessary to salvation. Corresponding to this definition she finds only two, Baptism and the Lord's Supper. For although Confirmation seems to come near it, and is certainly an apostolical usage, and was considered necessary by those inspired rulers of the Church, and therefore is not by any to be lightly esteemed or set at nought ; yet, because there is no proof of our Lord himself having appointed it, she does not bestow upon it the name of a Sacrament, which she reserves exclusively for our Lord's own institutions.

The Church of Rome, on the other hand, uses the term more loosely, and includes under that denomina-

tion other rites and appointments of the Church, (viz. Confirmation, Penance, Extreme Unction, Orders, and Matrimony), which she esteems to be sacred; but which are not generally necessary to man's salvation, but only, as in the case of Matrimony and Orders, to those who enter the states of life of which they are the lawful gates: nor can she prove, whatever assumption she may make, that they are of the Lord's own appointment; and in the case of one at least, Penance, there is no outward sign.

But though the Church of England cannot, consistently with her definition, apply the term Sacrament to these institutions; yet does she highly venerate and esteem the chief part of them as sacred rites; celebrating three of them, Confirmation, Matrimony, and Orders, in as solemn a manner, and with as many expressions and accompaniments of devotion as the Church of Rome can use: and that she does not the same with regard to Penance, is not the fault of her will, for she esteems it "a godly custom," but is owing to her want of power, as she allows in the exhortation in the commination service. As long therefore as these institutions are highly esteemed, and (so far as is practicable) had in holy and reverent use by the two Churches, it surely seems a going out of the way to quarrel, for

them to bite and devour one another in disputing about a name.

The blame of this matter rests chiefly with the Church of Rome: for whereas the Church of England contents herself with saying that, according to her interpretation, the five last named "are not to be counted for Sacraments of the Gospel\*," her violent sister goes further, and pronounces anathema against all who shall deny any of them to "be truly and properly a sacrament†." But some allowance may perhaps be made even for this, though no defence or excuse can be set up for it, when we call to mind the scurrility with which the Romish Church was abused for her large application of the term ‡. At all events, her misconduct in issuing this unwarrantable anathema, is no ground for our imitating her; and the more willing we are to condemn her for this instance of uncharitableness, the more careful let us be that we are not guilty of the like, by insisting upon our different application of the term as a necessary cause for division and separation.

There is one of the five additional Latin Sacra-

\* Art. xxv.      † Conc. Trid. Sessio vii. Can. 1.

‡ Percy's Relics, vol. ii. p. 132.

ments on which nothing has been said, Extreme Unction, the only one which the Church of England has not acknowledged as a religious rite. But since truth, and no party-end, is here sought, it must be pursued at any risk. The writer therefore feels bound to express his opinion, that, if Scripture is to be our guide, there is more warrant for the Roman Catholics continuing, not the present practice of Extreme Unction—for being seldom applied till the last extremity, contrary to the original intention, it is justly styled a “corrupt following of the Apostles”—but the use of oil in the visitation of the sick, than we can shew for omitting it.

The common ground of opposition taken by Protestant writers, is, that in the passage of St. James\*, where the practice is enjoined, a miraculous efficacy is ascribed to the use of the oil; and that, as the Church has ceased to pretend to miraculous power, this, which, they say, was a rite appertaining exclusively to the exercise of that power, has properly been discontinued. But a closer examination of the passage seems to shew, that this is an unnecessary assumption. Whom does St. James desire the sick man to call for? those who had

\* James v. 14.

miraculous gifts? No; but "for the elders of the Church" generally. And here we may ask with St. Paul, had "*all* the gifts of healing \*?" It is certain they had not. Thus far then there is a probability that what the Apostle speaks of, is not an exercise of miraculous power.

If we examine the results of the rite, it will further appear, that there was nothing necessarily intended out of the ordinary methods of God's providence. "The prayer of faith (joined to the administering the rite) shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Now the forgiveness of sins, through the prayers of the Church, and the administering a holy rite, no one, it is presumed, will style miraculous; or if he does, he will not, it is to be hoped, deny that such power and efficacy exist still in the Christian Church. Does then the former part of the verse, "the prayer of faith shall save the sick, and the Lord shall raise him up," necessarily mean that this miraculous effect should always follow? Undoubtedly not. For then men would become immortal. It only means therefore, as the Council of Trent expressed it†,

\* 1 Cor. xii. 30.

† Sessio xiv. Cap. 2. de Extr. Unct.



“where it might be expedient—for the salvation of a man’s soul,” they say; they might have added, for the glory of God or the purposes of piety. Nor is there any thing which intimates that the recovery should be instantaneous, or out of the ordinary course of God’s dealings. And that God does still vouchsafe to hear the prayers of the Church for a sick man’s recovery, and, if he sees that it will be for his own glory, or the good of others, or the man’s own safety, does graciously accede to her petitions, and “grant him a longer continuance amongst us,” God forbid that the writer, or any Christian minister, should doubt.

All that is aimed at here is to shew, that as there was nothing necessarily miraculous accompanying the use of oil in the visitation of the sick as appointed by the Apostles, so the apparent cessation of the power of performing miracles is no argument against continuing the usage: and as no limitation of time is expressed by St. James, the Church of Rome, had she observed the original intention, and not corrupted it, could not be justly found fault with for preserving the rite.

## SECTION XII.

### ON THE REGARD PAID TO RELICS.

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THAT man should needs be well prepared to undergo a torrent of abuse, as narrow-minded, weak, and superstitious, who, in these enlightened days, shall be hardy enough to venture a word of apology for the regard which, in the Roman Catholic Church, is paid to the relics of saints. Yet in this, as in every other case, the use may be separated from the abuse; and though there is nothing to be advanced in favour of the latter, in favour of the former there is much. We need only carry into religion some little portion of that affection which men exercise in the social and political relations of life, to be convinced of the truth of this. Who will not acknowledge the affection and veneration with which he regards the veriest trifle, so it be a relic of a friend departed? Is there weakness and superstition in this? No one will affirm it. May we then, without blame, feel affection for the relics of our relations and friends in the flesh? But if we pay the same regard and respect to the relics of

our spiritual relations, and friends, and fathers in Christ, must we incur blame and ridicule and reproach? That were hard to affirm. What man again, who is a friend to republicanism, would not highly prize and set store by some relic of Hampden or Sidney, whom he regards as martyrs to his cause? Or what friend to monarchy and the sacred office of kings would not behold with affectionate esteem and respect a lock of the royal martyr's hair? If to the relics of those whom in politics we look up to and esteem, this natural regard may rightly and properly be paid, unquestionably the same regard may with safety and propriety be shewn to the relics of those whom in religion we venerate and admire. If this be a mark of superstition and blind ignorance, it is one of so long a standing, and so sanctioned by the usage of the apostolical ages, as appears from the ancient accounts of the martyrdoms of SS. Ignatius and Polycarp, that a man may well feel himself sufficiently countenanced by such authority against the sneers and contempt of modern days.

It will perhaps be said, that the principle indeed is right, but that as we cannot be sure that the relics preserved are relics of the person they are ascribed to, it must be impossible, in this uncertainty, to feel

any emotion at the sight of them. But neither can we be certain about such things in many other cases. These matters are capable of proof, or at least of probabilities as strong as any by which our conduct is guided on ordinary occasions. The assurance of a person on whose credibility I am wont to rely, as it would be sufficient for my guidance in other things, so doubtless is it in this: that sceptical spirit which would hesitate and stick at believing without positive proof is not to be envied. If in the Roman Catholic Churches false and spurious relics have been exhibited, as in some cases is notorious, and in too many is to be feared, they who have abused the single-hearted faith and willing trust of their flocks, amply deserve the condemnation and contempt of all good men, not only of other Churches, but of their own: and they must render a heavy account hereafter, at a more fearful tribunal, for having injured the cause and interests of true religion, while pretending to support it, by evil arts and devices.

Another ground for objection may be taken, on account of the miracles said to be wrought by the relics. But let this matter be put on its true footing. These things are capable or incapable of proof: if they are false, those who have falsely asserted them

deserve to be branded as the enemies of God and Jesus Christ: but this every candid person will acknowledge to be very different from condemning the very idea without examining the evidence; as if it were unreasonable or absurd to imagine that such things should ever be. "The Lord's hand is not shortened," so that he cannot work miracles now as formerly; nor is there any testimony of Scripture against the possibility or probability of their being still performed.

There are persons indeed who altogether deny the fact of any miracles having been wrought since the time of the Apostles, and who are ready to scoff at the bare supposition. All that will be said in answer to this is, that there is as much historical evidence in favour of that fact, as for any other occurrence in ages gone by. The appeal, for instance, which Justin Martyr \*, in his Apology, makes to the Romans themselves, the enemies before whom he is pleading, as witnesses of the miracles he affirms to have been wrought before their eyes, is such incontrovertible evidence of the fact, that the silence of all other contemporary writers would not be sufficient to outweigh it. If to this be added

\* Apol. II. 6.

the testimony of the sound, enlightened, and pious Irenæus \*, than whom no early writer deserves to be more highly esteemed, and that of Papias as cited by Eusebius †, that of Eusebius concerning Quadratus and his contemporaries ‡, and that of Tertullian §, we shall find as much reason for believing this as we have for believing any other historical event.

But then, say some, the idea of God's choosing the relics of a saint to work a miracle by, is of itself preposterous and absurd. Any one inclined to hazard the objection, would do well to read his Bible before making it. He will there find || the record of God's having done so formerly; and perhaps will then acknowledge, that if it seemed good to Almighty God thus to honour the relics of a Jewish prophet, there is at least no *primâ facie* reason against his having vouchsafed the same honour to the relics of a Christian martyr. It is not here meant to maintain that this or that alleged miracle is true: such things are matter of evidence, concerning which every one may judge for himself: all that is aimed at is to put the question in the

\* Adv. Hæres. II. c. 57.

† Eccl. Hist. lib. iii. c. 39.

‡ Lib. iii. c. 37.

§ Apolog. 33.

|| 2 Kings xiii. 25.

right point of view ; and gently to point out the absurdities and inconsistencies into which those are wont to fall, who, with well-meant but mistaken zeal, think it incumbent upon them to vilify the Roman Catholic Church for every matter of difference, without considering or examining whether or no she has reasons sufficient to countenance her in adhering to her opinions.

### **SECTION XIII.**

#### **ON THE POWER EXERCISED BY THE CHURCH OF ROME OVER SOVEREIGN PRINCES.**

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IN considering this point there is no need to dwell on the impious and unwarrantable power of deposing Sovereign Princes, claimed and exercised heretofore by the Church of Rome; because with all the formality possible the learned bodies and high authorities of that Church have disowned it, and denied that any such power now exists. Let us give others that credit for their assertions which we expect for our own; and let both parties consent to bury in oblivion the fact of such a claim having ever been asserted. Only let the high Protestant party, while they most justly condemn such a claim or practice in others, beware that they do not themselves put forth the same; which as they once exercised against James II., so, in no ambiguous terms, they declare their readiness to exercise it again should they fancy an occasion. If such a power is to exist any where, the friends of monarchy



would as soon have it rest in the bosom of an individual as of the multitude.

But there is another power claimed by the Church of Rome, of excommunicating sovereigns for spiritual offences, that is, of refusing, if just cause be given, to admit them to her sacred rites : which power stands on very different ground ; and must either be conceded to her in common with all other branches of the Church Catholic ; or it must be maintained that God has made one Gospel for the rich and another for the poor, contrary to the express declaration of Scripture, from which we learn both that God himself is no respecter of persons <sup>69</sup>, and that he has likewise forbidden his ministers <sup>70</sup> to be so. When our Lord <sup>71</sup> Jesus Christ and his Apostle St. Paul <sup>72</sup> gave directions concerning excommunication, no exception was made in favour of any class, no distinction was enjoined toward any rank : and St. James <sup>73</sup> is very strong in condemning some spiritual rulers of his day, because in their assemblies they paid even so much regard to worldly greatness as to give a preference of situation to those who possessed it. Every branch of the Church of Christ, in which the Apostolical authority has been preserved (which can only be by Episcopal succession) is warranted, or rather bound

to claim this authority, which pious Kings and Princes have been the first to acknowledge: the exercise therefore of this spiritual authority is not to be denied to the Church of Rome, which is undoubtedly a true and Apostolical branch of the Catholic Church.

and teach this doctrine, yet is it also certain that it has been rejected by the Church of Rome generally, and that the heads of that Church have denounced it, and forbidden the teaching of it under the severest penalties. —

#### SECTION XIV.

ON THE DOCTRINE THAT OATHS MADE TO HERETICS ARE NOT BINDING.

Few things have more justly excited the indignation of honest and religious persons against the Church of Rome, than the doctrine, which has been taught in some of her seminaries, that oaths made to heretics are not binding, and may be broken with a safe conscience: and God forbid that the writer of these pages should advance a single word in defence or extenuation of such an accursed maxim. Certainly if the charge of maintaining such a doctrine could be made out against her, even they who might be most inclined to feel kindly towards her would be disheartened; and charity itself be deterred from attempting to defend her.

But it is not consistent with either truth or justice to affix such a reproach to her; and every principle of fair dealing forbids the condemning a body for the faults of individuals, when the body in general has disowned those faults, and its heads have denounced them in the strongest terms. Now, although it be too true that the Jesuits did once avow

and teach this doctrine, yet is it also certain that it has been rejected by the members of the Church of Rome generally, and that the heads of that Church have denounced it, and forbidden the teaching it under the severest penalties. Thus Pope Alexander VII., in the years 1665 and 1666, issued decrees strictly charging that none should presume, under pain of excommunication, to teach the doctrines of mental reservation and equivocation and the like, as being contrary to the simplicity of the Gospel, and only calculated to corrupt morals and Christian conversation. And in like manner, Pope Innocent XI. in his decree of the year 1679, strictly commands all the faithful, under pain of incurring the Divine vengeance, never to swear equivocally or with any mental reservation, upon any account or pretended convenience whatsoever.

How truly the spirit of the Roman Catholics accords with these directions, appears from the consideration that nothing but a regard for the sacredness of an oath, and an abhorrence of falsehood and equivocation, have withheld the peers and gentlemen of that body, from Charles the Second's time till the present day, from enjoying those rights and privileges to which their birth and station entitled them.

It will answer no purpose to enquire whether, in the eyes of a Roman Catholic, or of an impartial person, the conduct of certain among the Protestants might not afford ground for the same charge being as fairly brought against their body; either in the case of the Revolution of 1688, when almost a whole nation considered themselves absolved from their oaths of allegiance to their king on account of difference in religion; or at the present time, when certain hot-headed and violent persons contend that the king's gracious disposition to his Roman Catholic subjects, shewn by his royal assent to the Bill for their relief, absolves his Protestant subjects from their allegiance, and destroys the obligation of their oaths. As concerns the first, it will be sufficient to say that in times of difficulty and confusion the strict line of Christian duty is sometimes overstepped, and that even then there were many noble exceptions: there were those illustrious Bishops<sup>74</sup>, who while after the example of the primitive ages they were willing, through the fear of God, to submit to persecution at the hands of their king, sooner than betray their religion; were likewise willing, through the same fear, to endure suffering and disgrace, sooner than break their oaths of allegiance to their king, though he



had been their oppressor; whose example, if need be, which God forbid, we shall do well to imitate, following them in their straight-forward, their high, and Christian, and therefore suffering course. With regard to the latter it may be remarked, that the violence of excited and disappointed feeling will frequently provoke sentiments and expressions, which, when the temporary excitement has abated, and men have returned to their cool reason, will be anxiously disavowed.

Mutual charges and recriminations can serve no purpose, but to keep alive those hostile feelings which all true Christians must wish to see rooted out. It is enough that the Protestants, by their indignation at such a doctrine when suspected in their opponents, declare the detestation in which it deserves to be held. It is enough that the Roman Catholics, by their uniform practice for one hundred and fifty years, have likewise shewn how far they are from countenancing it. Rather let it be mutually agreed that the veil of oblivion shall be thrown over all that is past, and that from henceforth whoever shall assert this doctrine, either in theory or practice, shall be held in abhorrence by all honest and religious Catholics, whether of the English or Roman Church.

## SECTION XV.

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### ON THE INFALLIBILITY OF THE CHURCH OF ROME.

ALL that has been said hitherto would be to no purpose, if the doctrine of the infallibility of the Church of Rome were left unexamined; for there needs but an "Oh! they are infallible, and cannot allow themselves to have been in error, and therefore cannot recede;" and all idea of any approach to a reconciliation would be considered as unanswerably set at rest.

But even supposing it were fair to take the explication of this doctrine from the unguarded expressions of violent men of the Church of Rome, goaded, as is likely, by the taunts of their adversaries, it would even then be ungenerous to be constantly twitting them with it, and to meet all their disposition to amendment with such a retort; and besides being ungenerous, it would also be foolish and wrong and injurious. For if we wished to provoke them to continue in what we think their errors, and to produce in them a sullen determination never to attempt to rid themselves of

them, a more effectual method of accomplishing so hateful a purpose could hardly be devised. It seems however to the writer, that this doctrine will admit of a fair and rational exposition; and that with that exposition it is as certainly true, as at first sight it appears to be paradoxical.

For if the Church has authority to decide in matters of doctrine and discipline; and if her decision is binding upon the people, and sufficient warrant for their guidance, so that, into whatever jeopardy the spiritual rulers may bring their own souls by false and mutable decisions, the people are safe so long as they attend to her directions; then is the Church unquestionably, in this sense, an infallible guide to the people: and though her decisions may be erroneous, and changed a hundred times, still, whatever her decision is, the people are under safe, and, as concerns their safety, infallible guidance.

To make such an assertion in the nineteenth century, will probably be considered as a proof of besotted bigotry; so many are there now-a-days who, setting aside the testimony of the Old and New Testaments on this matter, scoff at all idea of Church authority: yet it is humbly thought that, from the New Testament alone, as much authority as has been here asserted may be proved to have been



given, not to the Church of Rome particularly, but to every branch of the Christian Church, in which the apostolical authority has been preserved : not, of course, in cases where the will of God is plain; as if the Church should teach that adultery and theft are innocent; but in those where the passages expressing his will require or admit of explanation, and in all cases where the law of God is silent.

For either the authority here claimed for the Church of Christ must be allowed to have been given to it; or it must be asserted that the Christian Church, which is to continue to the end of the world, has been left with less authority, than our Lord himself acknowledged to exist in the Jewish at the period of her last decay. For it is very certain that in that Church there was an abundance of erroneous doctrine<sup>75</sup> maintained by the authority of the spiritual rulers; and our Lord, it is well known, pointed it out with an unsparing hand, and upbraided, in the severest terms, the authorised teachers who had put it forth. But did he, therefore, tell the people that they were at liberty to disregard the directions of their spiritual guides? So far from it, that he seems to have been at especial pains to prevent such perversion of his words as would make the people, and not their appointed and authorised rulers, the sheep, and not the

shepherds, the judges of what might be fit or unfit. For this is his positive injunction—" *the Scribes and Pharisees sit in Moses' seat*<sup>76</sup>; *ALL therefore that they bid you observe, that observe and do*;" and the people were only cautioned against their hypocrisy—" for they say and do not."

In order to get rid of the force of this, it is sometimes said, that what our Lord meant by *all*, was all that they should read or declare to the people out of the law. But it is hard to suppose that such could have been his intention; because that would be to observe and do, not what the Scribes and Pharisees bade them, but what the law bade them: which they would equally be bound to do, whether it were declared to them by the successors of Moses or by any others. If, moreover, his intention was to limit their observance to what was read or taught out of the law, it is strange that he did not qualify his expression, and explain that by *all* he did not mean *all*, but only some particular things which it would be equally their duty to observe whether the Scribes told them or not. That he did not so intend to limit it, is evident from his saying, when upbraiding the Scribes and Pharisees for their hypocrisy in neglecting the weightier matters of the law, while they tythed mint and rue<sup>77</sup>, &c. *these ought ye to have done*; which, since the law is

silent on the subject, could only be from their having been appointed by the Church:

Either therefore we must conclude that the decision of spiritual rulers is authority sufficient for the safety of the people, though the decision be erroneous; or we must affirm that our Lord, for some unknown and impossible motive, betrayed and deceived the souls of his hearers, by teaching them an unsafe doctrine.

If then the authority of the Jewish Church, so far as concerned the safety of the people, was infallible, it is not from the argumentum a majori only, that we infer that much more must the authority of the Christian Church be so; the expressions used in the New Testament concerning it, seeming to place the matter beyond dispute. For let any impartial person consider whether the declarations "As<sup>78</sup> my Father hath sent me, even so send I you;" "Whatsoever<sup>79</sup> ye shall bind on earth, shall be bound in heaven;" "He<sup>80</sup> that despiseth you, despiseth me;" "I<sup>81</sup> am with you always, even to the end of the world;" "If<sup>82</sup> he refuse to hear the Church, let him be unto thee as a heathen man and a publican;" "Obey<sup>83</sup> them that have the rule over you, and submit yourselves, for they watch for your souls;" and a variety of expressions to the like purpose, be not sufficient to es-

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tablish the point. And if they be, then is there nothing in the title Infallible, which in this sense the Church of Rome, in common with all other apostolic branches of the Church Catholic may not justly claim; or which would throw any real impediment in the way of her revising her system, to accommodate it to the views and opinions of those between whom and herself there might be a mutual wish for reconciliation. If in any case her authority be infallible, as concerns the safety of her people, much more will all allow it to be so, when she shall have removed those things which have been the occasion of scruple, and been considered obnoxious not only by members of different communions, but by many even of her own.

How fearfully this infallible authority, when not only claimed, as it may be by every true Church, but allowed to the fullest extent, as it is by the members of the Church of Rome, encreases the already sufficiently tremendous responsibility of the ministers of Christ, it will be well for the leaders of that Church to consider; that so they may remove from it, not only every thing which is really evil, (for this according to their own views it is presumed they have already done,) but every thing which has even the appearance of evil.

## SECTION XVI.

### ON THE DOCTRINE CONDEMNED BY THE THIRTY-FIRST ARTICLE OF THE CHURCH OF ENGLAND.

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LET the thirty-first Article of the Church of England, which seems, at first sight, to bear so hard upon the Roman Church, be next considered. In this Article certain positions are condemned in stronger language than is employed in any of the rest, being styled "blasphemous fables and dangerous deceits." "The sacrifices of masses, in the which it was commonly said, that the priest did offer Christ for the quick and dead," is the object of this severe condemnation.

That we may not, through misconception, occasioned by the doubtful use of the terms "offer" and "sacrifice," be deterred from encouraging those kindly dispositions to our brethren of the Church of Rome, which it is the object of this treatise to promote, let us examine against what sense of these words the censure is directed. Now both from the title of the Article, "of the one oblation of Christ finished upon the cross," and from the

first part of it, where "the offering of Christ once made," is spoken of and defined, it is evident that the sense condemned is that which the words sacrifice and offering would, in their strict acceptation, imply, namely, that every time the Eucharistic service was performed, Christ was supposed to be put to death, and to undergo his sufferings again; and it is very possible, that from the injudicious use of these terms, some of the ignorant of the Romish Clergy may have thus expressed themselves. That this is generally understood to be the intention of the Article is manifest from the writings of the Commentators on it, who direct their attention to shewing that in the strict sense of the term sacrifice, the Eucharistic Service is not to be so called; which they prove by the passages from St. Paul's writings. (Heb. vii. 27. ix. 26. 28. x. 12). Where Christ is repeatedly said to be offered and put to death *once*, in contradistinction to the sacrifices of the Mosaic ritual, which were *oftentimes* slain.

Certainly no doctrine could better deserve the extremest censure and condemnation, as impious and blasphemous, than this so understood: and if it could be shewn that the Church of Rome sanctions it, reconciliation would indeed be hopeless.

But happily for herself, for us, and for Christianity, she has, in her formularies, been at pains to guard against such an interpretation. In the twenty-second session of the Council of Trent, she describes the Sacrifice of the Mass, as one "by which that bloody one, *once for all*, performed upon the cross, might be represented, and its remembrance preserved even to the end of the world;" and says again, that Christ on the cross offered himself *once for all*. In the second chapter of that session she styles the Sacrifice of the Mass an unbloody one, in distinction to the bloody offering, *once for all*, upon the cross; and says, that the difference between the two is in *the sense and meaning of the offering*: and expresses her anxiety lest the Sacrifice of the Mass should be understood in any manner that should derogate from the bloody sacrifice upon the cross. In whatever sense, therefore, the terms "true sacrifice," in the first Canon, and "the priests offer his body and blood," in the second, may be understood, it seem to be beyond all question, that the sense in which they are used, by the Church of Rome, and by which, therefore, she is to be tried, is *not* the sense in which they are condemned by the Church of England.

Now as concerns the term "offering," let it be

considered, whether every time we ask for pardon through the merits of our blessed Saviour, every time we refer to his death as our expiatory sacrifice, either in word or thought, every time we fly to that as our only refuge, and hold it up, as it were a talismanic shield, to turn away that wrath which we have ourselves justly deserved, we may not, in truth, be said to offer Christ and his merits, and to repeat the offering every time we thus pray or think. More especially may we be said to do so in the Eucharist, in which Christ's mystical presence is believed, by deed as well as by word, "shewing forth the Lord's death till he come." As concerns the term "sacrifice," Bishop Burnet, in his commentary on the Article, has shewn in how many senses the Eucharist may be truly said to be a sacrifice, as the Church of England has herself called it in her Communion service, though not in the original and strict one which both Churches agree in condemning. For every act of religious worship is truly a sacrifice to God, and is so styled in the Scriptures. (Ps. cxli. 2. li. 17. Phil. iv. 18, Heb. xiii. 15).

Some have objected to the use of the word "propitiatory," and have observed (see Tomline on the thirty-first Article) that the Eucharistic service is a



commemorative and not a propitiatory sacrifice. But what is the meaning of the term propitiatory? Is it not that the service or sacrifice so styled is supposed to render the person to whom it is offered propitious or favourable, for the sake of Jesus Christ, to those who offer it? And if the Eucharist, in common with all the other services of the Church, and every private act of religion be not offered for this purpose, or be incapable of accomplishing it through the Saviour's intercession, in God's name why is it, or any one of them, performed?

. It is no quibble of words, but stands to the plainest reason, that in whatever sense a thing is truly a sacrifice, in that sense it is a true sacrifice; which is all that the Roman Church affirms concerning the Eucharist. And although it is not meant to assert that the value she puts upon the word, or her acceptance of it, is precisely the same as our own, yet so long as it is not that above mentioned, to which, be it remembered, she is expressly opposed, it cannot surely be justly regarded as a ground for quarrel, or for the breach of Christian brotherhood.

## SECTION XVII.

### ON THE SUPREMACY OF THE POPE.

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THE last subject of difference between the two Churches which shall here be adverted to, is the supremacy claimed for the Bishops of Rome, either by themselves or their designing courtiers. The claim is rested by them, on the Bishop of Rome being St. Peter's successor in one of the sees which he founded, and consequently his successor in that supremacy over other Churches, which, according to them, he had over the rest of the Apostles.

It is not worth while to go over the trite but unanswerable arguments against this preposterous, and, until comparatively late times, unheard of claim. Suffice it to remark, that, had no other information concerning the economy of the Apostolic College reached us, than what the four Gospels furnish, even from this the groundlessness of the claim would be manifest. For the claim must surely rest not on the Church being built upon the "rock" of St. Peter's confession, (Matt. xvi. 8.) but on the *authority given* to him "the keys," namely, "of heaven" and the power to bind and loose. But this authority the other Apostles possessed equally: and Scrip-

ture, (John xxi. 23.) shows that they received it, not as consistently with the Romish claim they should have done, from St. Peter, but from the Fountain head. The thrice repeated question, lowest thou me, and the thrice repeated commission, to feed the sheep, (John xxi.) seem merely a gracious and affectionate assurance to St. Peter, that his triple denial was forgiven, and that he was restored to the authority which might otherwise have been supposed to be forfeited.

But the other books of the New Testament place the matter beyond question. For how can St. Peter's supremacy be maintained, when we are told that of the first Christian council upon record, St. James and not St. Peter was president? (and hence the author of the spurious decretals ascribed to St. Clement hesitates not to style St. James, "Bishop of bishops governing all the Churches which were every where founded<sup>84</sup>;" ) and when we know St. Paul thought so little of it, that he scrupled not to withstand him to the face, because he was to be blamed?

But even allowing for argument's sake, which it is impossible to do in truth, that St. Peter exercised this supremacy, how can it be shewn that his successor was to inherit it? In that case a mere bishop and an unapostolic character would

have possessed supremacy over the surviving Apostles: Linus for instance at Rome, or Evodius at Antioch, over St. John, the Evangelist, Apostle, and bosom friend of the Saviour.

Nor is this the whole of the difficulty. For if the successor of St. Peter is to succeed to this alleged supremacy, which of his successors has the best claim? He of Rome? or he of Antioch? Every impartial person will see that if the claims of the two Churches be compared, that of Antioch, which the Apostle founded and ruled for many years before his going to Rome, has at least antiquity and priority in its favour.

Some of the ignorant and violent of the Romanists have indeed endeavoured to back out of this difficulty, by denying the fact of St. Peter's having founded and ruled the see of Antioch: but the Church of Rome must eat her own words before she maintains this denial; which indeed her learned members have not endeavoured to do, or if they did, would be at once convicted of their error by the voice of antiquity. For not to mention the authority of St. Jerome<sup>62</sup>, and others of the chronologers, they at least may be stopped by the evidence of Pope Innocent I. who in his letter to Alexander, Bishop of Antioch, acknowledges the Church of

Antioch to be "prima primi Apostoli sedes\*," and is put to great shifts to allege even a specious pretext why she should be willing of herself to pay deference to the Church of Rome, which he seems to admit is hardly to be expected.

It would be well if some among the Protestants had not imitated these ill-informed Romanists, by denying the fact of St. Peter's having been at Rome. The denial will not stand half an hour's scrutiny: and they, who in their ill-judged zeal have advanced it, would do well to consider that the cause of truth is not furthered but hindered by false and unwarranted assertions; which give a plausible ground for believing that a cause must be weak, when it is thought advisable to support it by such weak statements. The deeply-learned Pearson has placed the matter beyond dispute, proving it in his treatise concerning the succession of the first Bishops of Rome\*, by the united authorities of Ignatius, Papias, Dionysius of Corinth, Irenæus, Clemens Alexandrinus, Tertullian, Origen, and a host of others. The fact is not capable of being disputed, nor is it of the slightest importance to dispute it; for the question does not rest on this point, as might

\* Chap. VII.

be inferred from the anxiety of some persons to deny it, but on the high and unanswerable arguments above alluded to. To these may be subjoined the testimony of antiquity: it will be sufficient to cite the conduct of Polycrates<sup>87</sup> of Ephesus and his colleagues for Asia, that of Irenæus<sup>88</sup> for Europe, and of Cyprian<sup>89</sup> for Africa, in proof how little was then thought of, and how little deference was then paid to, this falsely-alleged supremacy.

More has been said on this subject than was intended. Only this may be added, that the Church of Rome has injured none so much as herself, by this unwarranted claim. She has lost by it, over much of the fairest portion of Europe, that legitimate respect and deference which all the West formerly paid, and would gladly have continued to pay, to the Bishop of Rome in his universally acknowledged character of Patriarch of the West; President of the Western Councils; and Bishop of the only See in the West certainly known to have been founded by the Apostles. Let her claim be reduced and brought back to this fair and legitimate measure: then perhaps it may not be utterly impossible (should a reconciliation between the Churches ever be attempted)

to procure an acknowledgment of it from those who sooner than acknowledge it, as at present urged, are willing to submit to persecution and death itself.

## CONCLUSION.

THE author has thus endeavoured, as he proposed, to make an impartial and amicable consideration of the most important points of difference between the Churches of Rome and England.

If, in pursuing this course, he is deemed by any member of his own Church to have leaned too favourably to the Romish side, and to have insisted less than he should, on their errors; let such a one remember what is the professed object of the writer. It was not to convince his own side of their being in the right (for this has been too often and too ably done to need being again attempted; and any one who requires convincing on this point may be referred to Bishop Taylor's learned Dissuasive from Popery; Mr. Faber's Difficulties of Romanism; to an excellent little work entitled, Friendly and seasonable Advice to the Roman Catholics of England, republished by Mr. Hook, or to many other able productions on the same subject) but it was to ascertain by impartial examination, whether, in the event of proposals for reconciliation being offered



by either party, and listened to by the other, Scripture would not warrant us, and our duty to Christ oblige us, to extend the right hand of fellowship to the members of that Church; and to consider them, as what undoubtedly they are, our kinsmen and brethren in Jesus Christ; although most of the questions should remain undecided, and be left, as in the Primitive Church they were, for the most part, to the conscience of every individual.

If any violent person on the Protestant side shall think fit to assert, because in this little work he sees a Church he has been accustomed to hate and abuse, treated with the candour, and kindness, and affection which Christian charity would prescribe toward a true and apostolical branch of the Church Catholic, that the writer must be an enemy or lukewarm friend to the Church of England, let the charge be indignantly repelled. That pure and excellent Church has not among all her sons, one more truly, affectionately, and devotedly attached to her, than the writer of these pages. But that attachment is felt towards her, he hesitates not to avow, more in her essential, positive, and eternal character of Catholic, than in her accidental, conditional, and temporary one of Protestant. If the errors she protested against had never

been introduced, she would never have been Protestant; were they withdrawn she would cease to be so. The last character then may truly be termed conditional and accidental; but no change of time or in the conduct of others can ever obliterate the first.

What then? because I love my mother, shall I, when she unhappily has a quarrel with her sister, inflame and aggravate that quarrel, by setting her sister's conduct in a worse light than it deserves, or by endeavouring to puff her up with false pride, as though she were herself perfect? Will that be the part of a Christian son? Will it tend to my mother's good? or to my own honour? Or will it be consulting the interest and the *expressed wishes* of the great Head of the Christian family, thus to widen the breaches of charity? Christianity requires of its followers very different conduct. I shall more truly shew my affection to my mother Church, more effectually consult the wishes of our common Lord, by setting those points of difference in the sister Church, about which the quarrel has arisen, in the most favourable light: by advancing the utmost in extenuation of them that truth will admit: and by gently and affectionately reminding her that as she is not herself beyond the reach of

improvement, she should extend the kindness of charity to her sister who has not attained even to her degree of it.

But, some will say, if the Romish Church be in error, she should not be dealt with thus; harsher language would be more fitly used towards her, and a severer tone of censure. But when did harsh language and ill-names ever convince a man of his error? or abuse and reproach win over an opponent? If the re-union of the Christian Churches (and with God no work is impossible) be, as it must be, the object dearest to every Christian breast, a milder course must be pursued, a kinder method adopted to promote it.

Others again will be inclined at first perhaps to think that the differences between the two Churches are too great, and too essential, to admit of the right hand of fellowship being given and received. It has been the aim of this little work to shew that this is far from being the case, that with one or two exceptions the differences between the Churches are such as may safely and fairly be left to each individual without impugning the purity or truth of our religion, as was the case in the Christian Church for the first five centuries and upwards, before a narrow dogmatizing spirit contracted the open arms

of charity and brotherly kindness; and that in most of those points which may justly be deemed essential, the Romanists have themselves shewn a disposition to accommodate their services and system to meet the scruples and wishes of reasonable objectors; so that the Reformation or Protestation has thus far answered its purpose. I instance the removal of images from their places of worship in this country, the translation of their Liturgy into English, and the purifying it from most of the objectionable prayers and legends, which were among the chief of the things aimed at by the Reformers: and let these facts be an answer to those who, on the strength of the violent speeches to which the taunts and reproaches of opponents have goaded some of the Roman Catholics, would assert that the Church of Rome neither can nor will amend; and that she is as much an object of Protestation now as she was three hundred years ago. These facts prove the falsity of the assertion; and compel one to suspect that in many who make it, "their wish is father to their thought."

But again, even if the Church of Rome had shewn no disposition thus to meet the wishes of others; why are her errors to exclude her from charity and fellowship, while a similar assertion with regard to

the sectarians would be hooted at as bigotry and intolerance? What is there in the doctrines of the Church of Rome to make her the sole object of hatred and *detestation*? What error is there in the Church of Rome more alien from the spirit of true Christianity, than that which leads the Independents to break Christian unity, and to thwart the express wishes of our Saviour, for the sake of a surplice and the rails round the Communion Table? What error of her's is more opposed to Christian charity, or argues a greater want of faith in God's fatherly affection, than that which leads the Baptists to deny the sacrament of Baptism to infants? Or say whether any or all the errors of the Church of Rome, were they even doubled or quadrupled, can equal the monstrous, impious, and antichristian doctrines concerning God's irrelative and immutable decrees of predestination to salvation or damnation, as taught by the violent followers of Calvin? Is it therefore contended that charity should wax cold towards these sects, and that we should hold them in *detestation*? God forbid. Let the pure beams of Christian love, which the conviction of her rectitude can so well enable the Church of England freely to shed abroad, play even upon these; and melt and subdue that implacable spirit of hostility which they bear to

our Mother Church and their's; and prevail with them to imitate her in the apostolic purity of her Christianity. But this is meant to be shewn, that —if it be allowed to some, without imputation to the purity of their Christian principles, to think that these sectarians are to be embraced as brethren, who, in addition to their various errors, are wandering about like wilful sheep, and having deserted their true and lawful shepherds, have submitted themselves to self-chosen and self-appointed, guides; and who would therefore have been considered by the whole Church of Christ for the first 1500 years to have excluded themselves<sup>o</sup> from the body of the Church Catholic;—others may be allowed, without impeachment to the soundness of their Christianity, to think that the members of the Church of Rome, who, though like these they have their peculiar errors, do yet maintain that apostolically derived authority which was always deemed indispensable in every branch of the true Church, have at least equal claims on our kindness and consideration. Moreover, when all these things are considered, persons may be forgiven, if they think that there is something else besides the difference in religion which excites this fierce and deadly hatred against the latter.

It is rather foreign to the professed intention of

this volume to touch at all on the political bearing of the question. But since politics and religion have been and are so mixed up in it, the author craves leave to mention briefly what appear to him sufficient answers to all the objections on this score.

1st, If it be urged that the Roman Catholics are slaves, and neither understand nor value the privileges of freemen, and are therefore unworthy to share in them; it seems an unanswerable reply, that almost all the free institutions of our country, which have raised it, through God's blessing, to its high station, as an object of admiration for the whole world, came to us from the hands of these Roman Catholic slaves: trial by jury, Magna Charta, and our glorious and inimitable constitution of King, Lords and Commons, were the produce of the dark ages; but nothing of these enlightened days has been found to surpass or even equal them.

2ndly, If it be urged, on the contrary, that the Roman Catholics are so rebellious and disloyal, that no friend to authority should countenance them, (though how this proposition can be maintained in the same breath with the former it surpasses a plain man's understanding to comprehend,) let it be alleged in answer, that since the Reformation, two crowned heads have been murdered in England,

Mary Queen of Scots, and her grandson, Charles I. ; and one deposed, James II. : and in none of these atrocious acts were the Roman Catholics concerned.

3rdly, If it be urged that their spiritual connection with the Pope of Rome prevents their being good citizens of a Protestant country, let history again answer, that in Elizabeth's time, when they were smarting under their deprivations and vexations newly inflicted, and while the sweet taste of their possessions was fresh in their remembrance, so little did the Pope's authority avail to make them betray their country, that the fleet which annihilated the Pope's and Spaniard's Armada, was commanded and partly manned by Roman Catholics. If the authority of Pius V. in the sixteenth century was so little, is it not preposterous to imagine, that that of Pius VIII. in the nineteenth, will be greater ?

4thly, If it be urged that the bitter hostility expressed by some of the Roman Catholics against our establishments in Church and State, makes it an act of madness to take them by the hand ; let it be considered, that language cannot convey sentiments of fiercer hatred, than some of the petitions of the Dissenters, in the last session of Parliament, expressed against the established Church. At all



events then the claims of the former stand on an equal footing with those of the latter, which were granted. But we are wont in England to judge people more by their actions than by their words. And if history be again consulted, it will appear that when last our Church was overthrown and trampled in the dust, when her bishops were imprisoned and beheaded, her Clergy proscribed, her places of worship shut up, her beautiful Liturgy forbidden under the severest penalties, and the kingdom, in short, as far as her members were concerned, placed under an interdict; the men who wrought that overthrow held the same place which the Dissenters now hold, expressed the same sentiments which they have unguardedly let fall, and were assisted by a party within the walls, as is notoriously the case at present: and when that ruin fell upon us, when Church and State fell, as they always will, together, they who alone rallied round them both, and shed their blood and lives and fortunes, in common with all who were great and good within the three kingdoms, were the proscribed and ill-used Roman Catholics.

5thly, We shall probably be told by the author of "Protestantism, the Polar Star of England," and others, with a tone of confidence, that God's judgments have always been manifested against the

land, in proportion as it has slackened in its hostility to the Roman Catholic religion. They who, in the spirit displayed by that writer, profess to read the secret springs of God's actions, and to declare the precise cause of his permitting events to take place; and who feel themselves warranted in ascribing to his anger, against what they consider an offence, the afflictions which he has in certain cases allowed to fall on his servants; and who, in the teeth of the evidence which the life of king Charles, and his letter to his son, afford of his firm attachment to the Church of England, can assert that his sufferings were judgments of God against him for betraying the cause of Protestantism, may follow that writer to his conclusion. But they who remember the severe rebuke which in Luke xiii. 2. our Lord gave to such uncharitable presumption; or consider that the Scriptures teach us that temporal afflictions are by no means a mark of God's indignation and judgment, but rather proofs of his love and care for those whom he suffers to be afflicted, will pause before they subscribe to a principle, according to which, vice need only be prosperous to cease to be vice, and virtue unfortunate, to cease to be virtue: according to which too, Sceptics and Infidels might fairly assert, that the

sufferings and persecutions which befell the Church of Christ in her earliest days, should be considered as God's judgments against her, instead of being, as all true Christians regard them, the surest testimony both of his favour, and of the truth of the cause which thus suffered.

To them who find in Scripture (a better guide in such matters than men's conceits) that the most terrible proof of God's anger is, the suffering a man to pursue his course of wickedness unchecked, there is something a thousand times more fearful in the success which attended the rebellion of Parliament and the Dissenters, against their lawful sovereign, and in their being permitted to stain their consciences with the sin of regicide, than in the calamities which befel the royal Charles, and in the permission which was granted him to testify for his religion to the death: and there is something, on the same principle, equally more terrible in the guilty success of the misguided Mary, when she drove out him to whom she owed her being, to wander through the wide world for the sake of his faith, than in the trial wherewith it pleased God to allow her ill-used father to shew, if not by death, yet by "the loss of all things," his constancy to that mode of serving his Maker and Saviour, which he judged to be most acceptable in his sight.

If nothing but temporal prosperity and the sunshine of worldly honour, will convince persons of a man or his cause being in favour with God, surely—in the honour which attended the Duke of York while commanding our fleets; in the success of his exertions after he became king, to improve our maritime and commercial strength, which during his short reign he brought to an unheard of state of prosperity; and lastly, in the praise which they who have most hated him, have, till within these very few years, allowed him, for the wisdom of those navigation laws of which he was the author, and to which our naval, and therefore national greatness, has been attributed—surely in these things there is enough even of human glory and good fortune, to satisfy those persons according to their own rule, that neither the king nor his religion could be the accursed thing they would have us imagine both to be.

If they want further temporal proof that the Roman Catholic religion is not certainly an abomination in the sight of God, let them consider how he recently passed over the Protestant nations of the continent, and reserved to Roman Catholic Spain the honour of offering the first effectual resistance to the infidel power of Buonaparte, the scourge of

the nations: reserved it to Spain, to that country which it is the fashion to decry as dark and bigotted, but which has yet light and liberality enough to allow "fear God, and honour the king," to be, as the Scriptures teach us it should be, the heart-engraven motto of noble and peasant. The alliance which was then formed between episcopal England and Roman Catholic Spain, and to which God was pleased to vouchsafe the overthrow of the power of infidelity in the person of Buonaparte, seems to afford a degree of countenance to the idea (which in part suggested this book) that it will be by means of an alliance between the English and Roman Churches, that the utter subversion and expulsion of scepticism and infidelity, under whatever names they may be couched, will, through God's grace, be effected.

If this be not enough for such persons, let them take the acknowledgment of Mirabeau; whose famous sentence, "*si vous voulez une revolution, il faut decatholiser la France,*" stands recorded to reprove the mistaken party zeal of those who would ascribe that terrible revolution to God's angry judgment against the Roman Catholic Church: against that Church, forsooth, to which opportunity was then afforded for ninety-nine out of every hundred of her

Clergy to shew how infinitely above all worldly considerations they prized the religion which they professed! An angry judgment against a Church, whose constancy to the truth in Jesus Christ was thus enabled to shine forth conspicuously to the admiration of the whole world! It is not by granting men the highest honours they can attain to, the palm, namely, of confession, or the crown of martyrdom for the truth of Christianity, that God is used to shew his anger and displeasure. A better lesson to be learnt from that tremendous overthrow is, that as it was only to be brought about by a departure from the Church, and by a neglect of her instructions, so it is by a strict adherence and attention to her, that the recurrence of such miseries will most probably be avoided.

Little gratitude does the author feel, and little does the cause of Protestantism owe, to that man, who, in order to justify a wild and daring assumption, would identify the cause of Popery with that of king Charles. If the cause of Popery be identified with that of king Charles, and the suffering Church of England in his day, and in King William's reign, with that of the nonjurors and the suffering and persecuted episcopal Church of Scotland (of which Bishop Horne remarked, that if St. Paul were on

earth, and were asked with which society of Christians he would choose to associate, he would name the episcopal Church of Scotland as most like what he had left); why then, "Floreat Roma;" but it is false: and little, be it repeated, do Protestants owe to that man, who by endeavouring to separate their cause from that of the Church of England, and to identify it with that of the Parliament, would afford its enemies opportunity to ask in scorn and triumph, whether rebellion and regicide are proofs of God's favour, and of the righteousness of that cause which could only be supported by such dark and fearful sins?

To the eye of faith and Christianity, king James in the convent of La Trappe is a far higher object of envy and admiration, than his unnatural children on their father's throne. It is an undeniable proof of fervent piety, and of growth in Christian grace, to be able to regard temporal afflictions as—what in truth they are—mercies, and tokens of God's love; a truth which Christianity taught king James, and which he has admirably expressed in his excellent letter to his son: and our Church has beautifully stated the same truth in her exhortation to the Visitation Service, where she says, "there should be no greater comfort to Christian persons, than to be

made like unto Christ, by suffering patiently adversities, troubles, and sicknesses." As concerns individuals, few or none, it is presumed, will question this. If then a nation be but the aggregate of individuals, it will be hard to say, why that which is allowed to be true of them singly, should not be equally true of them collectively. Therefore, in public, as well as in private cases, unless the sin have been gross and notorious, and the affliction be in some evident way connected with it, it behoves men not to be hasty in ascribing the visitation to a judgment for sin at all, still less for any particular sin.

It is not meant to be asserted, that God no longer pours out his wrath in temporal sufferings to punish individuals or nations : but this certainly should be considered, that these things stand on a very different footing now—when the hopes and fears held forth to guide men point upward to a future life; and our Saviour's example and instruction has shewn us that *suffering* may be a *privilege*—from what they did under the Mosaic dispensation, when temporal rewards and temporal punishments were the most ostensible springs and motives for men's conduct. At all events, so inscrutable is God's providence in dispensing these things now, and so unsearchable



are his ways, (the justice of which we shall nevertheless one day see as plainly as we now firmly believe in it,) that he who attempts to measure them by any arbitrary standard, is sure, like the author who has been alluded to, of running into inextricable difficulties ; and of injuring by his rash indiscretion the cause he may be seeking to advance.

And therefore an attempt has here been made, in answer to that writer, to point out that the party, whose cause he has thus injudiciously advocated, can be shewn, in at least two instances, to have more certain marks of guilt, hateful to God, and liable to his anger, than the other : and to have been in a state more unquestionably demonstrative of that anger.

For if we are warranted in pointing out any thing as a proof of God's wrath, it must be what he himself has declared to be so, and not what may generally be doubted whether it be a proof or not. Now to prosper in guilt, (as the Parliament did in their regicide, and the Princess of Orange in her undutifulness,) is unquestionably the most fearful and desperate proof of God's terrible anger, as he himself has stated \*. But to suffer temporal affliction, like

\* Psalm lxxxi. 12. Acts vii. 42. Rom. i. 26.

king Charles and the Church of England during the great Rebellion, or King James and the Church of Scotland at the Revolution, is declared by the same authority to be very generally a proof of His love and favour \*.

Again, if we are warranted in attributing visitations to God's judgment for any crimes, it must needs be for those which are certainly and undeniably such, not to those concerning which it is matter of dispute whether they be sins or not. Now that rebellion, regicide, and undutifulness to a parent, are mortal sins, hateful and offensive to God, both he himself has asserted †, and the voice of the whole world will confess. But that the being accused, as king Charles has falsely been, of betraying the cause of Protestantism, or being a member of the Romish Church like king James, are deadly sins, none will assert, but those whose judgments are perverted by party spirit: at all events, God has not so styled them.

True Christian wisdom, as concerns this matter, is shewn, by considering every temporal affliction, whether of a nation or of an individual, be it past, or present, or impending, as a solemn check or

\* Acts xiv. 22. Heb. xii.

† 1 Sam. xv. 23. Rom. xiii. 2. 1 Sam. xxvi. 9.  
2 Sam. i. 14. Deut. xxvii. 16. Matt. xv. 4.

serious warning to amendment: each man applying it to his own breast, and beginning the amendment there; according to the old saying, "let every person mend one, and then all will be mended;" to which he may be encouraged by remembering that a few, even ten men, would have averted the destruction of Sodom: to persons thus disposed affliction must be a blessing. It was not by uncharitable carpings against others that the Ninevites prevailed with God to turn away his anger; but by each man searching out his own failings, and then confessing and forsaking them. For as it is the multitude of individual sins, which make up the guilt of a nation, and draw down God's anger; so is it the multitude of individual repentances and amendments, which appease that wrath, and render the nation, through Jesus Christ, acceptable in his sight.

But to return to the religious consideration of the subject. Another class of opponents to every proposal for shewing kindness or charity to the Roman Church, is composod of persons who, having peremptorily interpreted the prophecies in the Apocalypse and New Testament to relate to that Church, do, on the strength of that interpretation, declare her to be Apostate and Antichrist; and pronounce it

sinful to have any dealings with her. A more literal adaptation of the vulgar proverb, "Give a dog an ill name and hang him," has rarely been met with. Such persons, before they thus, upon the strength of their (*infallible*) explanation of obscure and difficult passages, declare the bonds of charity to be broken, and the ties of affection and relationship, which should connect them with the sister Church, dissolved, ought in fairness to consider, that there seldom has been a time when some new interpretation of these prophecies has not been urged, as peremptorily, and as confidently, as theirs is now. All those former interpretations they believe to have been erroneous; and therefore they must at least admit the possibility of their own interpretation being so likewise.

The utmost then that can be advanced in behalf of their scheme of interpretation amounts only to a probability, which, however strong, cannot be stronger than the maintainers of other schemes fancied they saw for theirs. If, on the strength of such a probability, these persons can consent to throw all forbearance and charity to the winds; all that can be said is, that they have themselves, in this matter, through mistaken zeal, neglected the fun-

damental rules of that religion, for which they profess themselves so jealous.

Let them moreover, before they thus unhesitatingly declare the Roman branch of the Church Catholic to be Antichrist and Apostate, consider whether any errors of that Church, or all together, (even if the iniquitous principle, employed against the great Lord Strafford, of alleging a number of petty offences to be equivalent to one great crime, be adopted,) can bear out or warrant the imputation of these fearful terms to her. It is certain they cannot. For let it be remembered that she upholds, with a care as anxious as our own, every thing that was deemed necessary for a Christian man's salvation for the first five centuries and upwards. Can her *addition*, since that period, of doctrines and practices, some of which we deem superfluous, and others erroneous, *take away* from what she holds rightly? If I add a "lean-to" to my house, my neighbours may consider it unnecessary and superfluous; may think that it entails an uncalled for expence to maintain it, and besides injures the beauty of the house, disfigures the proportions, and spoils the symmetry: they may even add that it argues a vain mind not to be content with

what, for so many generations, had been deemed sufficient: but will any man in his senses say, that I have taken away from the house by so doing? Will the roof be less able to protect me from the rain, the walls be less serviceable to keep out the wind, or the house be less sufficient for the purposes of safety, than it was before? Certainly not. So long therefore as the Church of Rome upholds the true, essential, and fundamental faith in the Lord Jesus Christ; in defence, and for the propagation of which, she has often shed her blood, and professes her willingness to do it again, if called on; so long will that true faith keep her safe and harmless from all such envenomed shafts of accusation: they will glance off without effect; or if they produce any, it will be to return and palsy the hands that threw them.

Once more, before judgment is thus peremptorily denounced against her, in common justice the bright side of our sister Church should be considered as well as her dark one; her beauties as well as her defects.

Let her accusers see, as the writer has seen, Churches of the largest dimensions crowded from one end to the other, and the whole mass, without distinction of age, or sex, or rank, without regard

to personal accommodation—all, like one body, on their knees, and all, with one voice, joining in the responses, and let them say whether this looks like Apostacy and the spirit of Antichrist? and if, after having witnessed such a scene, their minds should chance to turn to our own Churches, into which the pride of the world, instead of being at least left at the threshold, enters openly, and where the ease and comfort of the rich and great is sought to the inconvenience of their poorer brethren, and not to their inconvenience only, but oftentimes to the hindrance of their sight and hearing; or if they should be led to think of the litigious squabbles and miserable jealousies which are oftentimes carried into the house of God, and maintained with personal violence, about the possession of this or that pew; they may perhaps agree with the writer, that it would accord more with the spirit of Christianity, to turn our attention to our own faults, instead of carping at our sister's; to take a leaf out of her book, and to remember "the mote in" the "brother's eye."

Let such persons again consider the noble and truly Christian institutions which are to be met with in Roman Catholic countries, and the spirit which presides in them: let them look, for instance, at the convent of St. Bernard, where men of learning,

and education, and respectable stations in life, submit to the severities and rigours of that inhospitable climate, to perform offices of charity, and do good to their fellow-creatures. Let them look at the institutions entitled *Les Sœurs de Charité*, which are to be met with every where, and of which the one at Paris, when the plague was raging at Barcelona, sent a deputation of its members thither to attend the hospitals: let them remember that the persons composing these societies, to which at Pisa and other places in Italy the care of the hospitals is confided, are persons of respectable stations in life; that their service is not compulsory, nor even hired, but, generally speaking, is gratuitous; arising out of pure love to God, and a desire in the men to prove themselves Christ's true disciples, by the test he has given us in the Gospel—"By this shall all men know that ye are my disciples, if ye have love one to another." Nor is it to the middling stations of life that these exercises of charity are confined: there is at Pisa an institution of noble ladies, with the Dowager Grand Duchess herself at the head, the sole object of which is to attend upon the sick and the afflicted: there women of the most exalted stations are to be found, like their blessed Master, by the side of sick and dis-



eased patients, writing their letters, reading to them, and instructing them, administering to their spiritual and temporal wants, and in short, exemplifying the fraternity which true Christianity, and that alone, teaches us exists between all who bear their Saviour's name, whatever may be the worldly difference in their several stations—"All ye are brethren." Nor, again, is it the gentle sex only who exhibit these lovely instances of charity. The princes and nobles in that country have a similar institution, embracing all ranks, and conducted in the same spirit. Let no one imagine that they are actuated in this by a pharisaical spirit, ostentatiously seeking for human applause. Concealed under their black cloaks, so that it cannot be told whether prince or peasant is passing by, when the bell of their order sounds, be it night or day, they repair from their different houses to assist those who are in sickness or distress, or to carry their bodies to the grave. Are these the fruits of Apostacy and Antichrist? Truly the tree bears good fruit considering its ill name.

Let them, once more, consider the noble and illustrious missionary spirit which the Romish Church has shewn, in her unceasing labours for the conversion of the heathen : of which labours, be it remembered,

our Church is among the fruits. It is perfectly true indeed that, as some have said (to escape the shame they could not but feel at the reproach and abuse they had lavished on a Church to which, under God, they owed their Christian life) Britain had been Christian before the arrival of the Roman missionaries ; but this is little to the purpose, since it is certain and undeniable that the whole Saxon heptarchy was heathen, when the Bishop of Rome sent over St. Augustine to instruct us in the true faith. Our relation to her therefore is one degree higher than it has been hitherto stated ; she is not only our sister Church, but may in some sense be styled our mother : and though this cannot and should not prevent our seeing her errors, and avoiding them ; it should at least entitle her to kindness, affection, and respect at our hands, whatever her conduct to us may since have been.

But her labours have not been confined to this country and others in Europe ; in the East, in the West, whether the countries were in the hands of members of their own Church, as in South America, or in those of the heathen, as in Japan or elsewhere, her missionaries have spared no labour, or treasure, or blood, so they might but forward the

great work of bringing men to the knowledge of the Messiah.

Let it not be said, as the writer has heard it said, that it was not the cause of Christianity, but the interests of the Church of Rome, which these honourable persons had in view : such an assertion carries its own contradiction with it. When was it ever known, in any other instance, that, for the sake of advancing the wealth or power of a party at home, men would voluntarily exile themselves for life, and doom themselves to want, to misery, to torture, and death? No—he who can give up friends, kindred, country, home, ease, pleasure, every thing which makes life enjoyable, for the too often thankless office of labouring to bring the heathen from darkness to light, must have a higher object than any earthly interests ; a nobler motive must warm his breast than any which a share of such interests can hold out : and the spirit of true Christianity must be faint in that mind, which could seek by groundless and malicious carpings, to deprive him of his hard-earned meed of praise.

If, after considering the sacrifices which the Romish Church has made for the conversion of the heathen, we are led to contemplate the state of

our own North American Colonies, which, from the time of their foundation to their declaration of independence, were never visited by a single bishop—or, look toward our enormous possessions in India, which now in these last times have had one bishop grudgingly allowed them, and where the flower of our clergy are sent to fall martyrs, not by the malice of the heathen, (for that is guarded against carefully enough, by a government which, sooner than endanger a sixpence of its revenues, countenances the most revolting of heathenish impieties, and, instead of forwarding the work of salvation, thwarts and hinders it, by affixing the penalty of deprivation of office<sup>22</sup> to any native in their employ who may be led to embrace the true religion :) they fall martyrs to that niggardliness, which overburthens willing and generous spirits with labours beyond human strength. When, after considering the example of the Church of Rome, the mind rests upon these things, (and there are others like them<sup>23</sup>) one is forced to feel that it would be more becoming, to say the least, to refrain a little from lavishing the terms Apostate and Antichrist, to lay our hands on our mouths, and to acknowledge, that though our sister may have motes in her eye, we have a beam in our own.

Lastly, before dismissing this objection, let us examine the four chief points on which the application of the Prophecies of the New Testament to the Church of Rome rests, and by which the charge of her being Apostate and Antichrist is supposed to be made out.

They are, 1st, "the forbidding to marry"; 2ndly, "the commanding to abstain<sup>95</sup> from meats:" 3rdly, the Pope's "opposing and exalting himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God<sup>96</sup>, shewing himself that he is God:" 4thly, the being "drunken with the blood of the martyrs of Jesus<sup>97</sup>."

As to the first of these points, the "forbidding to marry," let it be remarked, that it is rather an unfair mode of treatment, a sort of blowing hot and cold with the same mouth, to charge the Church of Rome generally with "forbidding to marry," while at the same time she is found fault with, for esteeming the ordinance of matrimony so highly as to count it one of the sacraments. If she has done the latter, the first charge must fall to the ground: for St. Paul speaks not of those who forbade marriage in certain cases, but of those who forbade it altogether, which the Church of Rome has never thought of doing. All she has done has

been with regard to one class of persons, Ecclesiastics, to turn the recommendation of the Apostle, "I would that all men were even as I myself"<sup>98</sup>, "No man that warreth entangleth himself with the affairs of this life"<sup>99</sup>, and "He that is unmarried careth"<sup>100</sup> for the things of the Lord, how he may please the Lord," into a commandment: in so doing she has miscalculated human strength; and forgetting what the same Apostle adds, that "every man hath"<sup>101</sup> his proper gift of God," and what our Lord has said, that "all men cannot"<sup>102</sup> receive that saying," she has acted contrary to sound wisdom and prudence; and, through superfluous and mistaken zeal, has placed a stumbling-block in the way of many. It will be happy for herself and for the cause of Christianity when she shall reduce the commandment to its original form of a recommendation; against which, as it has the express authority of the Apostle, and the implied approbation of our Lord to back it, and was fully acknowledged in the preamble of the law"<sup>103</sup> of Edward the Sixth which gave the Clergy liberty to marry, no one, it is presumed, will dare to object.

Moreover, the slightest knowledge of Ecclesiastical History will enable us to discover sects and

heresies wherein the description was completely fulfilled. Irenæus <sup>104</sup> in his work against Heresies mentions the Marcionites and Saturnines as teaching that to marry and to beget children was the device of Satan, thus setting at nought, as he says, God's creation and institution. When we thus see the Apostle's prediction fully verified, how unnecessary is it to seek further, and to pervert truth by endeavouring to affix a stigma to our opponents which they are very far from deserving!

2dly, The Romanists are charged with "commanding to abstain from meats." Of all the puerile objections which have been brought against the Church of Rome, this is the most ridiculous and contemptible: and Protestants would have done well to refrain from alluding to a point in their adversary's practice, which, if looked into, will place her character higher than theirs. If this censure of the Apostle is applicable to the Church of Rome, because she has appointed fasting in her seasons and days of humiliation, and has ordained that men should mortify their bodies by abstaining from meats; why so is it likewise to our blessed Lord himself, who both fasted in his own person <sup>105</sup>, and recommended fasting to his followers in the most powerful way possible, by example, and by the promise of a

blessing <sup>106</sup>; so is it again to the Apostles <sup>107</sup>, and to the primitive Church <sup>108</sup>: and happily our own Church in her *injunctions* <sup>109</sup> (whatever the lax and corrupted *practice* of her members may be) is not separated from the Church Catholic in this, more than in any other instance. The only difference indeed between the Churches of Rome and England here is, that while the members of the former obey the directions of their Church, and in imitation of the primitive ages, of the Apostolic College, and of the Saviour himself, carefully observe fasting at certain seasons; the members of the latter, in despite of all these examples, and to the neglect and loss of the blessing God has promised upon it, refuse for the most part to attend at all to the voice of their Church. Whether this is a difference worthy of praise or of condemnation, let any impartial person judge. This perversion of truth, and this uncharitable attempt to cast an unmerited slur on our sister Church, has arisen, like the former, from a want of even the most superficial knowledge of Ecclesiastical History. For in the same passages where Irenæus <sup>110</sup> mentions that the Marcionites and Saturnines forbade all marriage, calling it a device of Satan (and thus fulfilling one part of the Apostle's prediction), he shews that the same persons



likewise fulfilled the other part, saying of them, that they abstained entirely from the use of animal food, thus evincing "their ingratitude to God."

3dly, "The opposing and exalting himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God shewing himself that he is God," has been applied to the Bishop of Rome, and all the sharp-sightedness of hatred has been put into requisition to find materials for establishing the charge. But never was failure more complete. The chief and only thing which gives it the slightest colour is, that some cringing and detestable flatterers did once address him as our Lord God the Pope. But they who would twist this into a proof, might in candour have allowed that the very title which that bishop assumes, of Vicar of Christ, against which title their tongues are let loose, is a sufficient defence against the charge of professing himself to be God. To such an application of the prophecy even Hammond's is to be preferred, who, struck with the accounts which Justin Martyr<sup>111</sup> and Irenæus<sup>112</sup> and others have furnished concerning Simon Magus, was led to consider that "prince of Heretics" as "the man of sin" intended by St. Paul. For he styled himself the sublimest virtue; the Father over all; he said that he himself

had appeared to the Jews as the Son; as the Father to the Samaritans; that he had created the angels; and that they, at his command, created the world: he was worshipped by his followers as God: and the Romans erected an altar and statue to him as Simon the Holy God. The difficulties which some parts of the prophecy throw in the way of this application of it, have generally been considered fatal; nor is any attempt here made to press the interpretation further, than to shew that in Simon Magus at least other parts were literally fulfilled: inasmuch as he declared that he was the God and Father of all, the Creator of all things; and was also actually worshipped. But the passage, if referred to the Bishops of Rome, lacks even these points of resemblance. For they are so far from any pretension of the sort, that all the power they claim (whether justly or no it matters not) is by virtue of authority *delegated* to them, received by *tradition through an Apostle from* the Saviour; and to say, that he who claims to be heard as the servant of God, does by that claim exalt himself *above* God, or profess to be God, is such a manifest contradiction of terms, as hardly any thing but the infatuation of party spirit would lead a man to hazard.

4thly, The last of the points on which the appli-

cation of the name of Antichrist to the Papacy mainly rests, is the charge of being "drunken with the blood of the martyrs of Jesus:" and this at first seems to take more hold; since it is certain that by means of the Church of Rome, and at her instigation, numbers have been put to death for maintaining what they held to be the truth in Jesus Christ: and if she had stood alone in this work, it might have been difficult to prevent this description from attaching to her. But in most of the divisions which have taken place in the Christian Church, each party, as it has had the power, has in turn resorted to these unwarrantable and unchristian means for enforcing its tenets; the Arians and the Catholic <sup>113</sup> Christians did so in the fourth Century, the Iconoduli and Iconoclastæ <sup>114</sup> in the eighth. These very means too have been used by Protestants themselves against the members of the Church of Rome, to whom Protestants would endeavour to affix the charge exclusively: thus fifty priests were put to death during ten years of Elizabeth's reign <sup>115</sup>, by virtue of an Act <sup>116</sup> which made a man's being a minister of the Roman Catholic Church, sufficient cause for depriving him of life or liberty; thus the murder of Cardinal Beaton in Scotland was proclaimed to the world by



the Scotch Reformers as the "godly fact"<sup>117</sup> of his murderer: thus too when first King James I. entered England, the three classes exempted from the pardon he then published, were traitors, murderers, and Papists<sup>118</sup>. When, in addition to these facts we remember, that Sir Thomas More and the Bishop of Rochester<sup>119</sup> were put to death on account of their religious scruples; that Calvin punished heresy with the stake at Geneva<sup>120</sup>; that Edward VI. did so in England<sup>121</sup>; that the Sectarians in England followed the same track, as Archbishop Laud's bloody end sufficiently proves; that those in Scotland did likewise, where the murder of Archbishop Sharpe<sup>122</sup> was esteemed a holy and meritorious deed; and so did those in Germany, where the progress of the Anabaptists<sup>123</sup> was recorded in blood and flames and impiety; when all these things are remembered and considered, as it will appear impossible to confine this charge to the Church of Rome, so shall we find reason for believing that it does not apply to her at all. For if the matter be weighed dispassionately, it will be doubtful whether any of the persons thus put to death can be considered, strictly speaking, as the "martyrs of Jesus." To their own opinion of what they judged to be the doctrine of Jesus Christ, they

were undoubtedly martyrs ; but it was not because they were Christians that they were slain, not because they bore the name and professed the faith of Jesus Christ, but because those who killed them deemed their doctrines *contrary* to Christianity, and *derogatory* to the honour of Jesus : it seemed to them, that the holders of such doctrines were blasphemers and impious, their persons offensive and odious to him, and that therefore, by an unauthorized conclusion, it was the duty of all who loved him to punish them.

The four most popular grounds for applying the term Antichrist to the Church of Rome being thus, it is hoped, removed, there can be no need to discuss the peremptory application of the remaining prophecies of the New Testament. Various and dubious as the several interpretations of them have been, each system has been advanced, in turn, with an equal authoritativeness ; and an equally self-complacent conviction of infallibility. It will be more becoming to wait in patience for the time when God shall think fit to make all things clear, exercising ourselves meanwhile in the duties and graces of Christianity, than to pervert truth and impartiality and to cast modesty and charity behind us, in an over-zealous and uncalled-for endeavour to anticipate that time.

If any attempt, as some have done in other instances, to stop the writer's mouth from speaking a word in behalf of the Church of Rome, by saying that no member of our Church can deny her apostacy; because in the Homilies she is spoken of as idolatrous, and all who subscribe the thirty-nine articles, in the 35th of which the Homilies are commended, have bound themselves to every expression contained in them; let it be said that the assertion is an unworthy one. Hard indeed would be our case, if it were true, and we, by our approbation of the "pious and sound doctrine" of the Homilies, were tied to every harsh word which the violence of the times drew forth. But the fact is not so; and to assert it, is to set a wide and dangerous trap for the souls of men.

Let it rather be asked, whether, if the Church of Rome in England had been then what it is now, the Reformation would ever have taken place? No one who considers what were the points most in dispute, can maintain that it would. Every one who has read the history of those times must feel convinced that—if what has been done now had been done then; if the images had been removed from the places of public worship; the liturgy translated for the use of those who were ignorant of Latin; the

impious and objectionable expressions for the most part expunged from the service; the legends of the saints purified; the sale of indulgences fallen into disuse; the Pope's power of deposing princes disowned;—the Reformation and Protestation would never have come to a head. Since the Church of Rome then in our country, it matters not to what motive it be, charitably or uncharitably, imputed, has done thus much toward a reconciliation; and has accomplished the main part of the things proposed by the Reformers; and thereby has shewn that, whatever some of her writers may through vanity assert, she is not in fact immutable where good is to be attained; so that the objectionable part of her claim to infallibility is taken away; the soundest and truest members of the Church of England may fairly and conscientiously think, that the time is come when something should be also done on our part, to forward such a reconciliation; and that, since the grounds of difference have thus in many points been practically done away, we are neither called upon by our duty to our own Church nor to the Catholic Church in general, to keep aloof till *every* thing be done in accordance with our views; but are rather bound by both these considerations to hold out our hands to them who

have done so much, that they may be encouraged to do more, and to reduce the remaining differences on which we might think it necessary to insist: so may they who were the cause of the division, be the occasion of its being healed up.

Many of those who are most eager to press the last-considered objection to all thoughts of a reconciliation, have turned their serious attention to study those prophecies which foretel the Saviour's second advent, and have persuaded themselves that they see reason for believing that awful event to be near at hand. Without examining the correctness of this persuasion, let an appeal be made to them on this very score. Let them reflect and ask themselves, whether it is fitting to let that great day arrive, without one honest or hearty endeavour to bind up the wounds, the gaping wounds in the Church which is Christ's body, or to draw together the lips of that rent in the garment of Religion which has so long given its enemies just cause for triumph?

But then some will say,—and this is the last objection that will be here considered,—if we acknowledge the Roman Catholics to be indeed Christians, members of a true Church, and worthy to receive the hand of fellowship, how shall we justify our



Church for separating from theirs? There is no need to justify or defend a case that never happened. *We never separated from the Church of Rome.* The usurped, unwarranted, and imperious supremacy of the Bishop of that Church we did indeed refuse to acknowledge; and having escaped from his trammels, we made use of our lawful liberty to remove certain things which seemed to us prejudicial to true piety—but from the Church of Rome we never separated. The act was not ours but hers. So far was it from the wish of our Church or its rulers to break off connexion with the Church of Rome, that at the final establishment of our Church in Elizabeth's reign, she sent an embassy to the Bishop of Rome with a view to keep up the relationship. So far was it from their wish to separate, that, in remodelling the Liturgy, the most anxious care was both expressed and taken that there should be nothing in it offensive to the Romanists, or which could give either them or any other division of Christians just ground for separating from our communion: the object avowed<sup>124</sup> and aimed at being with a mother's care to cover under one garment all who held the faith of Christ in truth, that so the coat, though of many colours, might be without seam. And so well did this purpose succeed,

as far as the Romanists were concerned, that for several years they assembled with us in our Churches, and were in full communion with us, receiving the Sacrament at the hands of our Clergy. Nor was this harmony interrupted, until the policy of the Court rather than of the Church of Rome (for this distinction which the Romanists draw is very just) moved, if History speak true, by the persuasions, or terrified by the threats of Spain, put forth the fatal decrees, excommunicating Elizabeth, and denouncing our Church as heretical and out of the pale of the Church Catholic: and for what? for merely using the same liberty the Church of Rome had herself used, and, in the exercise of her discretion as to the best means of edification, omitting some ancient usages which she deemed contrary to that object—a decree far more fatal to the interests of that branch of the Church from which it emanated, than to that against which it was directed; but far more prejudicial still to the cause of Christianity itself, on the incontrovertible principle that a house divided against itself, is brought to destruction. It is on this ground that the writer has felt himself justified in styling the Church of England the injured party: and although to low and worldly minds this very fact might seem a

reason to return like for like, as has in fact been done; to generous and Christian spirits it will be only an additional motive why we should appear first in the race of charity; not countenancing her in her unchristian conduct by imitating it, but convicting her of her departure from the rules of Christianity, by being ourselves careful to adhere to them; "not rendering railing for railing, but contrariwise blessing;" and being the first to hold out the hand of forgiveness and fellowship, which shame at the remembrance of her injustice may prevent her from offering to us.

Let but the members of the Church of Rome be convinced that though forced to believe her mistaken and in error on certain points, we do not regard those errors with malicious joy and triumph—as the writings of some among us would seem to argue—but with sorrow and grief, as one would unwillingly and with pain receive the conviction of a beloved relative's faults: and it can hardly be but that this sincere and single-hearted kindness will entice or shame her into the like; that it will, to use the expressive figure of Scripture, heap such coals of fire on her head, as shall melt down her harsh and unkindly feelings, and cause the two sisters, without touching upon most of the points of

disagreement, or dogmatising concerning them, to link their hands and hearts, and consult together for the joint defence of their common cause.

Never surely was there greater need of such defence. The danger which is threatening, and of which none can be more aware than the writer of these pages, is not against this or that Church, but against the whole cause of Christianity. The axe which is uplifted, and the evil designs which are barely pretended to be hid, do not aim their blow against the distinguishing doctrines of any one branch of the Church of Christ, but at the root of Christianity itself. The tendency of men's minds and the leaning of general opinion is not toward superstition—the writer can almost say, would to God it were! for then there would at least be the foundation of faith and devotion—but to scepticism and infidelity. Our faith in the blessed Trinity, in the incarnation of the Son of God, and in the divinity of our Saviour,—this faith, on which the whole of Christianity rests, which all true Christians hold in common, and in defence of which the Romanists would be equally willing with ourselves to lay down their lives, is what it is now endeavoured to undermine and overthrow. If any doubt of this, let them well weigh the fact, that in this professedly Christian country the London University, the sole



distinguishing feature of which is, that it started with openly professing to discard all religion, has met with equal if not more support than that which, in proposing to admit all distinctions, only insisted that religion should be indispensable.

Another proof, out of many that might be advanced, is the anomalous union which they who reject this faith, the Socinians and Unitarians, have made with the Roman Catholics, its staunchest maintainers, and so eager and jealous for the divinity of the Son of God, that to honour him they would in their misdirected zeal go near to adore his mother, and make demi-gods of those immediately connected with him. The only intelligible motive for this union on the part of the Unitarians with men who are their very antipodes, is the hope of doing injury to the cause of real Christianity by the collision of its defenders, which they think will be produced. Let not the Roman Catholics be too hastily blamed for this union. They who are in distress, and have been deserted by those with whom they have a right to claim kindred, may in some sort be excused for making use, without too rigid an examination, of any aid which may offer. At all events they are not the only movers or dabblers in this unholy alliance; that reproach has unhappily been saved them by the fatal conduct of the legislators of last year, who,

under the falsely-assumed title of Christians, to which they have as good and no better a claim than the Mahometans, did admit to the houses of Parliament and to all offices, and welcome with open arms, these impious blasphemers of the Messiah.

When the danger thus presses, can men think they are consulting for the interests of Christianity, or discharging their duty, when, instead of being willing to unite in defence of the common faith, they choose rather to weaken the hands and injure the cause of all its defenders, by harping upon and keeping alive differences on matters, comparatively speaking, of small moment, and non-essential? If our country were in danger, what would be the epithets applied to, and justly deserved by those, who should think more of their petty party disputes of Whig and Tory, or the like, than of the danger which threatened their whole country? And what other will they deserve, or what better can they expect from their blessed Master, who, when his house and religion are attacked by concealed or open enemies, shrink from an honest and united defence to maintain them, through jealousy of those who should aid them in the defence?

Let it not be. Let the plotters be caught in their own trap—the enemies of Christianity be fought and foiled with their own weapons. Let

us make use of the opportunity, which, in hopes of injuring our common cause, they have afforded us, by the removal of the jarring disabilities, once more to unite heart and hand, with those from whom we have too long been severed, in protecting our holy and common cause. So may what our enemies intended for our weakness be turned into strength; and what they have designed for evil be, by God's grace, made the means of doing good to our holy and eternal faith.

With this let us conclude. What thanks the writer may receive he is not anxious to count. His sole aim and purpose has been to endeavour to defend and advance the sacred cause of Christianity, by the Christian means of promoting truth and charity among all true Christians. As far as he has done this in humility, and singleness of heart, and faith, he may look for favour; Scripture warranting him in the belief, that high and honourable is the office he has thus feebly endeavoured to fulfil; and that, feeble though his endeavours be, they will not be destitute of acceptance,—at least with Him who suffers not even a cup of cold water given to a disciple to go without his approbation.

*“Blessed are the peace-makers, for they shall be called the children of God.”*

## **NOTES.**





## NOTES.

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Page 9.

<sup>1</sup> *The Church of England maintained likewise,*] See Bishop Taylor's treatise entitled "The real presence and Spiritual of Christ in the blessed Sacrament proved," Vol. IX. Heber's Edition. See also Burnet's History of the Reformation. Part II. p. 103. 108. 128. 612.

Ibid.

<sup>2</sup> *Scotland*] In the Eucharistic service of the Episcopal Church of Scotland the words used at the delivery of the elements are the same with those in the first prayer-book of King Edward VI. without the later additions.

Ibid.

<sup>3</sup> *America*] The Episcopal Church of America has altered the expression in the Catechism from "verily and indeed" into "spiritually," but she has made no alteration in the words used at the delivery of the elements; and her prayer of consecration more fully manifests her belief in the real presence than that in our own Church "that we who shall be partakers of his holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ."

## Page 9.

\* *Bucer*] His chief aim in this matter was to procure an union between the Lutherans who held the doctrine of consubstantiation, and the Zuinglians who denied in toto any presence at all. See Roll's lives of the Reformers under the head Bucer, and the authorities there cited.

Ibid.

\* *and Calvin*] See again Roll's lives of the Reformers under the head Calvin: and Burnet's History of the Reformation, Part II. p. 168. Also Calvin. Institut. L. IV. c. vii. §. 32. de Missæ Sacrific. his words are "In the Supper Christ Jesus, namely, his body and blood, is truly given under the signs of bread and wine."

Ibid.

\* *Luther and Melancthon*] These Reformers adopted the doctrine of consubstantiation, that is, that Christ's body was corporally and substantially present together with the real bread and wine. This was admitted into the Augsburg Confession, 10th Art. in these words "that with the bread and wine the body and blood of Christ are truly and substantially present in the Lord's Supper: and that they are truly given with the visible elements, that is, with the bread and wine, to those who receive the Sacrament."

## Page 10.

\* *institution*] Mosheim, Eccl. Hist. Cent. IX. part ii.

§. 19. How fully he is borne out in asserting the universal reception of this doctrine appears by a reference to the Oriental Liturgies. The most remarkable are that of St. Chrysostom, and St. James, as used in the Greek and Syrian Churches, those of St. Mark, St. Basil, St. Cyril in Catech. Mystag. V., but above all the Clementine Liturgy contained in the Apostolical Constitutions: which "never having been used in any Church since it was inserted in the Apost. Constit. has none of those additions which were afterwards introduced into the other Liturgies." (Preface to the Liturgy of St. James, Lond. 1744.) In all these the words of consecration are to the same purport as those retained in our Church during the reign of Edward VI. (Burnet. Hist. Reform. Part II. p. 122.) "With thy Holy Spirit vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that he may make the bread the body, and the cup the blood of our Lord Jesus Christ." To the same purpose the Ethiopian Liturgy may be cited as it appears in a curious little work intitled, "Modus baptizandi, &c." published in 1550.

Page 12.

<sup>a</sup> *Greek*] The following is part of the oath which every Russian Bishop takes at his consecration. "He believes and understands that the Transubstantiation of the body and blood of Christ, in the holy supper, as taught by the Eastern and ancient Russian Doctors, is effected by the influence and operation of the Holy Ghost, when the Bishop or Priest invokes God the

Father in these words, ' And make this bread the precious body of thy Christ.' " King's account of the Russian Church, p. 12.

Page 15.

<sup>9</sup> *to worship*] As they themselves avow that they worship Christ in the wafer, it is fair to argue upon that ground : had they not done so, it might safely be asserted, that the mere bowing the knees or head, at the elevation of the Host, does not necessarily imply the worshipping the Host, but him whose sufferings and death for the sins of men are thus brought to their recollection. " Do this in remembrance of me." And this was probably the original meaning and intention of the practice.

Page 19.

<sup>10</sup> *Cajetan*] apud Suarez Tom. III. disput. 46. §. 3.

Ibid.

<sup>11</sup> *Fisher*] Contr. Captiv. Babylon. Cap. I. " Neque ullum hic verbum positum est, quo probetur in nostrâ missâ veram fieri carnis et sanguinis Christi præsentiam."

Ibid.

<sup>12</sup> *de Aliaco*] In 4 Sent. q. 6. lit. 1. " Ea non sequitur evidenter ex Scripturis."

Ibid.

<sup>13</sup> *Scotus*] In 4 dist. 11. q. 3.

## Page 19.

<sup>14</sup> *Biel*] Lect. 40. in canon. Missæ. "Quomodo ibi sit corpus Christi, an per conversionem alicujus in ipsum, an sine conversione incipiat esse corpus Christi cum pane, manentibus substantiâ et accidentibus panis, non invenitur expressum in Canone Bibliæ."

Ibid.

<sup>15</sup> *Melchior Canus*] Lib. I. de Euchar. c. 34. "Perpetuam Mariæ virginitatem—conversionem panis et vini in corpus et sanguinem Christi—non ita expressa in libris Canonicis invenies."

Ibid.

<sup>16</sup> *Taylor*] Vol. IX. p. 432—4.

## Page 20.

<sup>17</sup> *Ragusio*] De Communionem sub utraque specie.

Ibid.

<sup>18</sup> *Cajetan*] Part III. qu. 80. art. 8.

Ibid.

<sup>19</sup> *Jansenius*] Concord. Evang. c. 59.

## Page 21.

<sup>20</sup> *Tertullian*] De Resurr. Carn. 37. "Sic et si carnem ait nihil prodesse, ex materia dicti dirigendus est sensus. Nam quia durum et intolerabilem existimaverunt sermonem ejus, quasi vere carnem suam illis edendam de-

terminasset, ut in spiritum disponeret statum salutis, præmisit, Spiritus est qui vivificat."

Page 21.

<sup>21</sup> *Origen*] In Lect. c. 10. hom. 7. "Si secundum literam sequaris hoc ipsum quod dictum est: 'Nisi manducaveritis carnem meam et biberitis sanguinem meum, occidit hæc litera.'"

Ibid.

<sup>22</sup> *Ambrose*] De Sacrament. Lib. v. c. 4. "Non iste panis est, qui vadit in corpus, sed ille panis vitæ æternæ qui animæ nostræ substantiam fulcit. Fide tangitur, fide videtur, non tangitur corpore, non oculis comprehenditur."

Ibid.

<sup>23</sup> *Athanasius*] In tractatu quicumque dixerit ὅτι ἂ λέγει οὐκ ἔστι σαρκικὰ, ἀλλὰ πνευματικὰ . . . . . ἵνα τῆς σωματικῆς ἐννοίας αὐτοὺς ἀφελκυσῇ καὶ λοιπὸν τὴν εἶρη μὲν σαρκὰ βρωσιν ἀνῶθεν οὐρανίον καὶ πνευματικὴν τροφὴν παρ' αὐτοῦ διδομένην μαθῶσιν.

Ibid.

<sup>24</sup> *Theophylact*] In Joh. vi. "Putabant isti, quod Deus cogeret σαρκοφάγους quia enim nos hoc spiritualiter intelligimus, neque carnum voratores sumus, imò sanctificamur per talem cibum, non sumus carnis voratores."

Page 24.

<sup>25</sup> *Ignatius*] Epist. Smyrn. §. vii. "Εὐχαριστίας

ἀπεχονται, δια το μη ὁμολογειν την εὐχαριστιαν σαρκα  
εἶναι του Σωτηρος ἡμων Ἰησου Χριστου, την ὑπερ ἀμαρ-  
τιων ἡμων παθουσαν, ἣν τη χρηστοτητι ὁ πατηρ ἡγειρεν."

Page 24.

<sup>26</sup> *Ignatius*] Epist. Ephes. §. v. εἰαν μη τις ἡ ἐντος  
τον θυσιαστηριου ὑστεριεται του ἀρτου του Θεου.

Ibid.

<sup>27</sup> *ibid.*] §. 20. εἰνα ἀρτον κλωντες ὅς ἐστιν φαρμακον  
ἀθανασιας.

Ibid.

<sup>28</sup> *Justin Martyr*] Apol. I. §. 66. Edit. Wirceb. οὐ  
γαρ ὡς κοινον ἀρτον οὐδε κοινον πομα ταυτα λαμβανομεν·  
ἀλλ' ὃν τροπον δια λογου Θεου σαρκοποιηθεις Ἰησους  
Χριστος ὁ σωτηρ ἡμων, και σαρκα και αἷμα ὑπερ σωτηριας  
ἡμων ἐσχεν, οὕτως και την δι' εὐχης λογου του παρ' αὐτου  
εὐχαριστηθεισαν τροφην, ἐξ ἧς αἷμα και σαρκες κατα μετα-  
βολην τρεφονται ἡμων, ἐκεινου του σαρκοποιηθεντος Ἰησου  
και σαρκα και αἷμα ἐδιδαχθημεν εἶναι.

Page 25.

<sup>29</sup> *Cyril*] Mystag. IV.

Page 26.

<sup>30</sup> *proferamus*] Cyril. in Johan. L. IV. c. 13.

Ibid.

<sup>31</sup> *Tonstal*] De Eucharistiâ, Lib. I. p. 46. "De modo  
quo id fiat, satius erat curiosam quemque relinquere



susæ conjecturæ, sicut liberum fuit ante concilium Lateranum."

Page 26.

<sup>22</sup> *others, witness :*] Erasmus. 1 Cor. vii. "In synaxi transubstantionem serò definivit Ecclesia ; diù satis erat credere, sive sub pane consecrato, sive quocunque modo adesse verum corpus Christi." Durand. Synops. Chron. p. 203. "Verbum audimus, motum sentimus, modum nescimus, præsentiam credimus." Joh. Ferus. in Matt. xxvi. "Cum certum sit ibi esse corpus Christi, quid opus est disputare num panis substantia maneat, vel non?" St. Bernard. Ep. 77. "Quomodo enim id fiat, ne in mente intelligere, nec linguâ dicere possumus, sed silentio et firma fide suscipimus."

Ibid.

<sup>23</sup> *Taylor*] Vol. IV. p. 271.

Page 30.

<sup>24</sup> *acknowledges*] Concil. Constan. Sess. 13. A.D. 1414.

Ibid.

<sup>25</sup> *Gelasius*] Apud Gratianum de Consecr. dist. 2. cap. Comperinus.

Page 31.

<sup>26</sup> *Chalice*] Radbert de Corp. et sangu. Domini, c. 9.

Ibid.

<sup>27</sup> *modern Greeks*] See the Eucharistic service in King's Greek Church, p. 178.

## Page 32.

<sup>38</sup> *laymen's beards*] See Jeremy Taylor, x. 528.

## Page 35.

<sup>39</sup> *in the church*] 1 Cor. xiv. 28.

Ibid.

<sup>40</sup> *Origen*] Contr. Celsum. L. VIII. §. 37. Edit. Wirceb. οἱ μὲν Ἕλληνες Ἑλληνικοῖς οἱ δὲ Ῥωμαῖοι Ῥωμαικοῖς (ὀνόμασι χρωνταὶ ἐν ταῖς εὐχαῖς) καὶ οὕτως ἑκάστος κατὰ τὴν ἑαυτοῦ διαλεκτὸν εὐχεται τῷ Θεῷ.

Ibid.

<sup>41</sup> *Chrysostom*] See 1 Cor. Hom. 35. εἰ μὴ τι εἰπω δυναμενον ὑμῖν εὐληπτον γινεσθαι, καὶ δυναμενον εἶναι σαφες οὐδὲν κερδαναντες ἀπελευσεσθε.

Ibid.

<sup>42</sup> *Austin*] De doctr. Christ. c. 5. et super Psal. xviii. con. 2.

Ibid.

<sup>43</sup> *Theodoret*] Lib. qui ex var. Script. loc. 9. 278.

Ibid.

<sup>44</sup> *Jerome*] Epist. ad Sophronium.

Ibid.

<sup>45</sup> *Ambrose*] super 1 Cor. xiv.

## Page 35.

<sup>46</sup> *and languages*] Con. Lat. IV. c. 9. A similar spirit breathed in the answer of Pope Gregory to St. Augustin the English Missionary, on his asking for instruction concerning the ordering the service of the newly converted English Church. St. Augustin's question was, "Whereas the faith is one and the same, yet there are divers customs of Churches, and one custom of Masses is observed in the Holy Roman Church, and another in the Gallican Church." Pope Gregory answered, "Your brotherhood knows the custom of the Roman Church, in which you remember you were bred up. But it pleases me, that if you have found any thing either in the Roman, or the Gallican, or any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same, and principally infuse into the Church of the English, which as yet is new in the faith, whatsoever you can gather from many Churches. For things are not to be asserted for the sake of places, but places for the sake of good things. Choose, therefore, from every Church those things that are pious, religious, and upright, and having, as it were, made them up in one mass, depose them as a custom in the minds of the English." Bede's Eccl. Hist. p. 73.

And before his days another St. Augustin (of Hippo), received the same kind of advice from St. Ambrose, when he enquired how he should conduct himself with regard to the different observances in different Churches. St. Ambrose's reply was "When I come to Rome, I

fast on the Sabbath, when I am here (Milan) I do not. So also do you, to what Church soever you may come, observe the custom of it, if you do not wish to be the occasion of offence to another, nor another to you." Apud Augustin. Ep. cxviii. ad Januarium, cap. 2.

## Page 37.

<sup>47</sup> *give account*] Taylor, x. p. 170.

## Page 40.

<sup>48</sup> *condemned the very idea*] Lactantius, Lib. II. de Orig. Error. c. 19. "Non est dubium, quin Religio nulla sit, ubicunque simulacrum est." Origen contr. Cels. Lib. vii. §. 64. Edit. Wirceb. "οὐ μόνον ἐκτρέπονται ἀγάλματα, ἀλλὰ καὶ ἐπὶ το ἀποθνήσκειν, ὅτε δει, ἐτοιμῶς ἐρχονται ὑπὲρ τοῦ μὴ μολυναι τὴν περὶ Θεοῦ τῶν ὁλῶν ὑποληψιν διὰ τινος τοιούτου παρανομηματος." Cyril. Epist. ad Joh. Hieros. Concil. Elib. A.D. 305. Can. 36. Chrysostom. Com. in Isaiah, C. 2. v. 8. "δηλῶν ὅτι ἐντεύθεν κατὰ μικρὸν ὑπεσκελισθησαν εἰς τὸ τῆς ἀπώλειας βαρᾶθρον, καὶ εἰδῶλα προσεκύνησαν." "τὸ βδελυγμὰ τοῦ μισήτον καὶ ἀποστροφῆς ἀξίον ἐν τῇ γραφῇ λεγεται· παν δε εἰδῶλον τοιούτον."

## Ibid.

<sup>49</sup> *Augustin*] De Hæres. ad "Quod vult Deum" paulo ab initio Hæres. I.

## Ibid.

<sup>50</sup> *Theodoret*] Hæret. Fab. Lib. I. Tit. Simonis Hæres. in fin.

## Page 40.

<sup>51</sup> *Irenæus*] Adv. Hæres. I. c. 24. "etiam imagines quasdam depictas, quasdam autem et de reliquâ materiâ fabricatas habent, dicentes formam Christi."

## Page 43.

<sup>52</sup> *Mother of God*] Conc. Nic. II. Act. I.

Ibid.

<sup>53</sup> *paid to it*] Jacob. Naclant. Clug. Expos. Epist. ad Roman. c. I.

## Page 44.

*the use of images has happily been discontinued*] The only thing of the sort to be found in the Roman Catholic Chapels in this country, save in one or two instances, is sometimes a crucifix, sometimes a cross, which is placed upon the Communion Table, called by them the Altar, as the Rubric of the Roman Missal requires: "Super altare collocetur crux in medio." Of the cross we ourselves make constant use, there being, comparatively, few Churches in which it is not to be found either sculptured on the roof or painted on the glass, or embroidered on the pulpit and communion clothes. Of this, be it crucifix or cross, which is so placed in the Roman Catholic Chapels, no *use* is made, nor are the people required to shew any worship or reverence to it. The head, indeed, is usually bowed when passing before the altar; but the same would be done if the table were destitute of the ornament. It

is a custom in very frequent use among ourselves in country parishes and Cathedrals, on entering and leaving the Church.

Page 50.

<sup>54</sup> *see it extended*] See the Bishop of Aire's Amicable Discussion, Lett. xiv. quoted by Faber in his "Difficulties," p. 214.

Page 51.

<sup>55</sup> *Scripture*] Psal. xxxiv. 7. Heb. i. 14. 2 Kings vi. 17.

Page 54.

<sup>56</sup> *yet unborn*] John xvii. 20.

Page 55.

<sup>57</sup> *allusion is made*] Luke xvi. 27.

Page 56.

<sup>58</sup> *false worship*] "O holy mother of God, deliver us from all dangers." "O sweet lady, enlighten me with grace." Poor Man's Manual, Dublin, 1821. See also the passages adduced by Faber in his "Difficulties," pp. 232, 233, 234.

Page 61.

<sup>59</sup> *souls have been injured*] Such is presumed to have been the motive which weighed with the compilers of our Liturgy, (who adhered as nearly as they deemed safe to the ancient usages) to omit this pious, ancient, and

universal practice. All that shall be said then is, God forgive those who by their corruptions induced this necessity, and caused our careful reformers to consider it their duty to deprive our Liturgy of what may be considered one of the most beautiful and endearing parts of the Liturgies of other Churches. Who can hear the "requiem æternam," or even the simple "Memento, Domine, famulorum famularumque," without wishing that no such necessity had appeared?

Page 62.

<sup>60</sup> *many centuries*] Bishop Taylor asserts it to have prevailed for more than 700 years. Vol. IX. p. 439. See the authorities there cited.

Ibid.

<sup>61</sup> *eastern*] See Salt's account of the baptism of a boy in Abyssinia, p. 387, of his travels. "The boy afterwards, according to the custom of most of the Eastern Churches, was admitted to partake of the Holy Communion."

Page 64.

<sup>62</sup> *Purgatory*] This doctrine seems to have had its origin in an idea of many of the early Fathers (Taylor x. 149.) that "all men, Christ only excepted, shall be burned with the fire of the world's conflagration at the day of judgment." But the doctrine of purgatory as held at the present time in the Church of Rome is beyond question of late invention. St. Austin in the fourth century puts it as a matter of query "Whether it be so

or not, and possibly it may be found so, and possibly it may never." (Enchirid. c. 68, 69.) No trace of indulgences relating to it are discoverable before Gregory's time in the sixth century (Polydore Virgil, *Invent. Rerum*, VIII. c. 1.) Fisher of Rochester acknowledges "that the early Greeks make none or rare mention of it:" (Art. XVIII. contr. Luther.) and up to this day it is rejected by the Greek Church.

## Page 65.

<sup>63</sup> *tenor of Scripture*] Eccles. xi. 3. Rev. xiv. 13.

## Ibid.

<sup>64</sup> *and the early ages*] Justin Martyr, *Resp. ad quest.* 75. Cyprian, *ad Demetrian*, §. 16. Ambrose. *de Bono Mortis*, c. 4. Gregory Nazianzen, "after this life there is no purgation." In Eccles. c. vi.

## Page 66.

<sup>65</sup> *canons of the early councils*] Penitents in the primitive Church were divided into four classes. 1. Mourners, (*προσκλαιοντες*) who stood without the doors of the Churches, and asked for the prayers of the faithful as they went in or came out. 2. Hearers, (*ακρωμενοι*) who stood just within the gates, in the porch, (*ναρθηξ*) and heard the Scriptures, and were then dismissed with the Catechumens. 3. Those under subjection (*υποπιπτοντες*), who were admitted into the body of the Church but below the pulpit, and went out with the Catechumens. 4. Those who remained (*συνισταμενοι*), who were permitted to join in the prayers and psalms, but



not to receive the communion till their time of penance was expired. The length of time during which they were to remain in these different states varied according to the heinousness or scandal of the crimes which they had committed. The whole was seldom less than three years—sometimes seven, sometimes ten. In extreme cases, the offenders were not reconciled to the Church till the point of death. See Concilii Ancyran (1314.) Canones, 4, 5, 6. 9. Concil. Nicæn. I. Cann. 11, 12, 13, 14. S. Basil. Cann. 22. 66. 75, &c.

Page 66.

<sup>66</sup> *writings of the ancient Fathers*] See Tertullian de Pœnitentiâ, especially the ninth Chapter, where he shews that confession (*ἐξομολογησις*) is to be expressed not by word only, but by humbling the body, in food and clothing, by lowering the mind, by tears, and sighs, and fastings night and day, by asking the prayers of others, &c. He winds up the chapter with this weighty and certain truth, “In quantum non peperceris tibi, in tantum tibi Deus, crede, parcat.” See also Origen. in Numb. Homil. 10. Cyprian de lapsis, &c.

Page 82.

<sup>67</sup> *a pretext for defeating every one of them*] How different the conduct of the primitive Christians was on such occasions may be seen in the account which Eusebius gives of the manner in which Polycarp of Ephesus, and Anicetus of Rome, conducted themselves, when they could not agree on some point in dispute. Eccles.

Hist. v. 24. "When there had been some little controversy between them, they embraced with the kiss of peace; and, when neither could persuade the other, they administered the Eucharist to one another, and separated in peace."

Page 92.

<sup>68</sup> *martyrdoms of SS. Ignatius and Polycarp*] Extract from the former, §. xiii. "For only the greater and harder of his holy bones remained: which were carried to Antioch, and there put up in a case as an inestimable treasure." Martyrdom of Polycarp. "We taking up his bones more precious than the richest jewels, and tried above gold, disposed of them where it was fitting."

Page 98.

<sup>69</sup> *God himself is no respecter of persons*] 2 Chron. xix. 7. Rom. ii. 11. Eph. vi. 9.

Ibid.

<sup>70</sup> *forbidden his ministers*] Prov. xxiv. 23. James ii. 9.

Ibid.

<sup>71</sup> *our Lord*] Matt. xviii. 17.

Ibid.

<sup>72</sup> *St. Paul*] 2 Thess. iii. 6. *ibid.* 14. 1 Cor. v. 11.

Ibid.

<sup>73</sup> *St. James*] ii. 2, 3, 4.

## Page 102.

<sup>76</sup> *illustrious Bishops*] Of the seven Bishops, namely, Sancroft, Archbishop of Canterbury, Ken, Bishop of Bath and Wells, Trelawney of Bristol, Lake of Chichester, Turner of Ely, White of Peterborough, and Lloyd of St. Asaph, who were sent to the Tower by King James II., six, that is, all save Trelawney, were deprived of their sees for refusing to take the oaths to his son-in-law.

## Page 106.

<sup>75</sup> *abundance of erroneous doctrine*] Matt. xv. 3. 6. Mark vii. 7, 8, 9.

## Page 107.

<sup>76</sup> *Moses' seat*] Matt. xxiii. 2. If it be considered that this caution directly preceded the severe reproof and condemnation which in that chapter is denounced against these persons, our Lord's object will more plainly appear.

## Page 108.

<sup>77</sup> *tythed mint and rue*] Matt. xxiii. 23.

Ibid.

<sup>78</sup> *as my Father*] John xx. 21.

Ibid.

<sup>79</sup> *Whatsoever*] Matt. xviii. 18.

Ibid.

<sup>80</sup> *That despiseth*] Luke x. 16.

## Page 108.

<sup>81</sup> *I am with you always*] Matt. xxviii. 20.

Ibid.

<sup>82</sup> *If he refuse*] Matt. xviii. 17.

## Page 109.

<sup>83</sup> *Obey them*] Heb. xiii. 17.

## Page 112.

<sup>84</sup> *founded*] Decret. Epist. Clement I. in Titul. Epist.

## Page 113.

<sup>85</sup> *Jerome*] Comm. in Galat. c. II. "Primum Episcopum Antiochenæ Ecclesiæ Petrum fuisse accipimus, et Romam exinde translatum."

## Page 114.

<sup>86</sup> *Apostoli sedes*] Innocent. Ep. ad Alexandr. Antioch. From Le Quien Oriens Christianus sub tit. Antioch. Ecclesia Antiochena "prima primi Apostoli sedes esse monstretur, quæque urbis Romæ sedi non cederet, nisi quod illa in transitu meruit, ista susceptum et apud se consummatum gaudet."

## Page 115.

<sup>87</sup> *Polycrates*] Euseb. Eccl. Hist. V. c. 24.

Ibid.

<sup>88</sup> *Irenæus*] Ibid. ibid.

## Page 115.

<sup>90</sup> *Cyprian*] Ep. ad Pompeium 74. Speaking of Pope Stephen, he writes, “magis ac magis ejus errorem denotabis, qui hæreticorum causam contra Christianos, et contra ecclesiam Dei asserere conatur.”

## Page 123.

<sup>90</sup> *to have excluded themselves*] St. Ignatius, the friend and disciple of St. John, says, Epist. ad Tral. §. 3. that without Bishop, Presbyters, and Deacons, there is no Church. See also his Epistle to the Church of Smyrna, s. viii. where he says, that nothing is to be done in the Church without the authority of the Bishop. Irenæus adv. Hæres. III. c. 3. and Tertullian adv. Hæres §. ii. are sufficient witnesses of the fact of the Apostolical (and therefore divine) appointment of Bishops, in the sense in which we receive that word. The thirty-first of the Apostolical canons orders every presbyter to be deposed, who despises the authority of the Bishop and collects a congregation without his sanction. The sixth canon of the first Council of Constantinople, which is acknowledged by the whole Catholic Church to be the second General Council, denounces as heretics those who shall offend in that manner, let their profession of faith be never so good. See also Concil. Gangr. can. 6. Conc. Antioch. can. 5. Conc. Carthag. can. 10. Conc. Laod. can. 33. Conc. Constant. dict. 1. et 2. Canones 12, 13, 14. 65. Such persons were in ridicule styled ἀκεφαλοι (headless) because of their refusing to be under a Bishop. Nicephori. Etymol. VIII.

## Page 145.

<sup>22</sup> *deprivation of office*] Heber's Journal, Vol. III. p. 463. " Will it be believed that while the Raja kept his dominions, Christians were eligible to all different offices of state, while now, there is an order of government against their being admitted to any employment ? "

Ibid.

<sup>23</sup> *others like them*] Collins, in his history of New South Wales, Vol. II. mentions that when a Spanish fleet touched at the settlement, where for many years service was performed in the open air, the Priest in the fleet lifted up his hands in astonishment, and declared that had the place belonged to them (Roman Catholics) a house for God would have been built before a house for man."

In Cape Town, the capital of one of our most important colonies, after a possession, with little interruption, of thirty years, neither the bounty of government, nor the piety of individuals, has yet availed to provide a Church for the members of the Church of England, (amounting to between two and three thousand,) who with the Governor and chief officers are to be found there. The members of our Church are dependent upon the kindness of the Dutch for the loan of their building : and in Simon's Bay, the naval arsenal of the colony, with a population of more than five hundred English, part of an old sail-loft is all that can be afforded for the worship of the Creator of the world. David's

fear was lest his worship of God should cost him *nothing*, (2 Sam. xxiv. 24.) in the Cape of Good Hope the fear of the members of the Church of England seems to be of an opposite nature, namely, lest His service should cost them *any thing*.

Page 146.

<sup>84</sup> *forbidding to marry*] 1 Tim. iv. 3.

Ibid.

<sup>85</sup> *commanding to abstain*] Ibid.

Ibid.

<sup>86</sup> *sitteth in the Temple of God*] 2 Thess. ii. 4.

Ibid.

<sup>87</sup> *blood of the martyrs of Jesus*] Rev. xvii. 6.

Page 147.

<sup>88</sup> *even as I myself*] 1 Cor. vii. 7.

Ibid.

<sup>89</sup> *affairs of this life*] 2 Tim. ii. 4.

Ibid.

<sup>100</sup> *unmarried careth*] 1 Cor. vii. 32.

Ibid.

<sup>101</sup> *every man hath*] 1 Cor. vii. 7.

Page 147.

<sup>102</sup> *all men cannot*] Matt. xix. 11.

Ibid.

<sup>103</sup> *preamble of the law*] 2 and 3 Edward VI. cap. 21.  
 "that it were better for priests and the ministers of the Church to live chaste and without marriage, and it were much to be wished they would of themselves abstain."  
 Hume's England, IV. p. 346.

Page 148.

<sup>104</sup> *Irenæus*] Adv. Hæres. I. c. 22. "Nubere autem et generare a Satana dicunt esse." Ibid. c. 30. "ἀπο Σατορνινου και Μαρκιωνος οἱ καλουμενοι ἐγκρατεις ἀγαμιαν ἐκηρυξαν, ἀθετούντες την ἀρχαιαν πλασιν του Θεου, και ἥρεμα κατηγορούντες του ἀρρεν και θηλυ εἰς γενεσιν ἀνθρωπων πεποιηκοτος."

Ibid.

<sup>105</sup> *fasted in his own person*] Matt. iv. 2.

Page 149.

<sup>106</sup> *promise of a blessing*] Matt. vi. 18.

Ibid.

<sup>107</sup> *to the Apostles*] 2 Cor. vi. 5. Ibid. xi. 27. 1 Cor. ix. 27.

Ibid.

<sup>108</sup> *Primitive Church*] Tertullian de Jejuniis, c. 1, 2. Euseb. Eccl. Hist. v. 24. Cyril of Jerusalem Catech.



Mystag. xviii. Gregory Nazianzen, Orat. 40. Can. Apost. 8. Conc. I. Nic. can. 5. Conc. Laod. can. 45.

Page 149.

<sup>109</sup> in her injunctions] See the list of the days of fasting and abstinence in the Common Prayer; also the Commination Service.

Ibid.

<sup>110</sup> Irenæus] Adv. Hæres. I. c. 22. "Multi autem ex iis et ab animalibus abstinent, per fictam hujusmodi continentiam seducentes multos: ibid. c. 30. και των λεγομενων παρ' αυτους ἐμψυχων ἀποχην εἰσηγησαντο, ἀχαριστουντες τῇ παντα πεποιηκοτι Θεῷ."

Page 150.

<sup>111</sup> Justin Martyr] Apol. I. §. 26. Edit. Wirceburg. "Θεος ἐνομισθη και ἀνδριαντι παρ' ὕμων ὡς Θεος τετιμῃται, ὃς ἀνδρίας . . . ἔχων ἐπιγραφην Ρωμαικην ταυτην Σιμωνι δεῶ σαγκτῷ· καὶ σχεδον παντες μεν Σαμαρεις ὡς τον πρωτον Θεον ἐκεινον ὁμολογουντες προσκυνουσι." Ibid. §. 56. "ὡς Θεος νομισθηναι και ἀνδριαντι ὡς τους ἄλλους παρ' ὕμιν τιμωμενους Θεους τιμηθηναι."

Ibid.

<sup>112</sup> Irenæus] Adv. Hæres. I. 20. "Hic igitur a multis quasi Deus glorificatus est, et docuit semetipsum esse qui inter Judæos quasi Filius apparuerit, in Samaria autem quasi Pater descenderit, in reliquis vero Gentilibus quasi Spiritus Sanctus adventaverit." "Esse autem se sublimissimam virtutem, hoc est eum qui sit *super omnia*

*Pater* . . . per quam (*Helenam*) in initio mente concepit Angelos facere,"—"a quibus et mundum hunc factum dixit." Ibid. II. 9. "*Simone mago primò dicente semetipsum esse super omnia Deum, et mundum ab angelis ejus factum.*"

## Page 152.

<sup>113</sup> *Arians and the Catholic Christians*] Mosheim, Eccl. Hist. I. 420.

Ibid.

<sup>114</sup> *Iconoduli and Iconoclastæ*] Mosheim, Eccl. Hist. II. 262.

Ibid.

<sup>115</sup> *ten years of Elizabeth's reign*] Camden, p. 649, cited by Hume, V. 264.

Ibid.

<sup>116</sup> *by virtue of an act*] 27 Eliz. cap. 1.

## Page 153.

<sup>117</sup> *godly fact*] See Hume, IV. 320.

Ibid.

<sup>118</sup> *traitors, murderers, and Papists*] Hume, VI. 16.

Ibid.

<sup>119</sup> *Sir Thomas More and the Bishop of Rochester*] They were put to death for no other reason but refusing to acknowledge the King's *Spiritual* Supremacy.

## Page 158.

<sup>120</sup> *Calvin punished*] Rolt's lives of the Reformers, p. 139. and the authorities there cited.

Ibid.

<sup>121</sup> *Edward VI. did so in England*] Hume, IV. 349, 350.

Ibid.

<sup>122</sup> *Archbishop Sharpe*] "All the Covenanters in their books and sermons praised and recommended the assassination of their enemies." Hume, VIII. 112.

Ibid.

<sup>123</sup> *Anabaptists*] Mosheim, Eccl. Hist. IV. 432, &c.

## Page 158.

<sup>124</sup> *object avowed*] Burnet, Part II. Book iii. p. 611.

THE END.

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